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AMERICAN ECCLESIASTICAL REVIEW

1305 Arch Street, Philadelphia

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. I.—(LXI).—JULY, 1919.—NO. 1.

THE SEPTEMBER MEETING OF THE AMERICAN HIERARCHY.

THE Episcopal Golden Jubilee celebration in commemoration of the fruitful Apostolic ministry of Cardinal Gibbons as a leader, almost from the beginning, among his brethren of the American hierarchy, has most happily opened a new era in the history of the Catholic Church in the United States. Spontaneously it brought together the Bishops of the Union, and with them a representative direct from the Sovereign Pontiff. The occasion gave inspiration and solemn form to an act of new consolidation, to a unity freshly cemented, to designs that promise the strengthening of the Kingdom of Christ in our midst, designs for which there had been a vague though general longing in view of the threatening tokens of danger which the modern spirit of anarchy, in the religious no less than in the intellectual and the social sky, seemed to forebode.

What the meeting of Bishops brought about was a renewed profession of fidelity, in practical ways as well as in the avowal of our ancient faith, to the Supreme Head of the Church of Christ on earth. In the next place, it begot a resolve of unified action in all matters that relate to the welfare of the Catholic Church in the United States. Moreover, it saw the taking of a prompt and practical measure to carry out this resolve by the establishment of a General Committee on Catholic Interests and Affairs, so as to define the attitude and guarantee the effective action of the hierarchy in matters of national moment.

In the official letters that follow, His Eminence Cardinal Gibbons as Chairman takes the initiative by submitting an outline of a program of action to be followed by the newly ap-

pointed General Committee. He also proposes to the Archbishops and Bishops points of discussion for the plenary meeting to be held at the Catholic University of America on 24 September of this year.

The topics presented for deliberation concern the temporal support of the Pope, whose condition as ruler of the Universal Church has been made especially difficult by the war, which cut off much of the maintenance funds of the great central Government of the Church at Rome.

A further matter for discussion is to be found in the plans of reconstruction which have occupied the hierarchical council of National War activities, since the cessation of hostilities. Closely connected with this movement are questions of wider national import in the sphere of public morality, the restriction of personal rights that conflict with the religious convictions of Catholics as a body, such as are involved in certain phases of the Prohibition agitation, the sectarian propaganda for the sanctification of the Sabbath, or in proposed acts of discrimination and disqualification, on religious grounds, affecting Catholic rights in the matter of charities, the levying of taxes on church property, and the rest. The support of unified journalism and the attitude of our people toward a secular press that is outspoken and malicious in its opposition to Catholic interests are other important factors to be discussed and acted upon under the leadership of the united hierarchy. Next comes the great question of the education of our children in an atmosphere that guarantees the preservation of religious convictions in the coming generations. Finally there is the devising of ways and means for the propagation of the religion of Christ among those who are deprived of the ordinary facilities that perpetuate the blessings of the Catholic faith both at home and abroad.

Other numerous topics which concern ecclesiastical government and call for unification of sentiment will thus secure consideration. These chiefly affect the clergy, their interdiocesan relations in what pertains to the administration of the sacraments, a common as well as authorized interpretation of Church Law in its application to varying local conditions.

No one can fail to see of what immense importance for the future of the Church in America is the present forward step

and the program of action which it inaugurates. It promises in practical results to surpass the great Plenary Councils of the Church in America. These Councils enacted laws; and it has been declared by leading canonists of Europe that there is no code of national Church legislation that can compare with the "Acta et Decreta Concilii Plen. Baltimorensis" in thoroughness and in the assertion of true Catholicity. But it has in some respects remained a written code only, because it lacked the lever of constant renewal in application by the authoritative heads of the different dioceses. With the annual meeting of all the Bishops of the United States a new and altogether unprecedented vigor is given to the American Church. The Bishops may speak their mind, exchange views, officially as well as privately test, and, if need be, recall each year, action of a legislative or executive nature. This method guarantees the spirit of alertness in regard to the ever-rising problems that confront the Church. It opens a magnificent vista, which reveals many opportunities for organized action toward the traditional unity of the Church. It is true that the one danger of "compromise," which has affected national ecclesiastical bodies in the past, is still there. Powerful and determining influences from above have always been able to stem the forward convictions of large bodies; and the history of concordats and state injunctions testifies to the fact that ecclesiastics are not always proof against the influences of political intrigues. But with the predominant American spirit of individual freedom, of recognition of equal rights, of the absence of tyrannizing traditions and officialdom or bureaucracy, the promise of frank and fearless discussion and open action is bright.

The following documents explain the nature and significance of the meeting to be held in September. The Bishops are invited to express their views in advance so that discussion will find them prepared for action. A special note of supreme sanction to the proposed action in meeting is given by the Letter of His Holiness Pope Benedict XV addressed to the Cardinals, Archbishops and Bishops of the United States. We print it also in English translation herewith.

Letter of Pope Benedict XV to the American Episcopate.

To James Gibbons, Cardinal of the Holy Roman Church, Archbishop of Baltimore, William O'Connell, Cardinal of the Holy Roman Church, Archbishop of Boston, and to the other Archbishops and Bishops of the United States of America.

Beloved Sons, Venerable Brethren, Health and Apostolic Benediction.

Your joint letter to Us from Washington, where you had gathered to celebrate the Fiftieth Anniversary of the Episcopate of Our beloved son James Gibbons, Cardinal Priest of the Holy Roman Church, was delivered to Us on his return by Our Venerable Brother Bonaventura, Titular Archbishop of Corinth, whom We had sent to represent Us and bear you Our message of joy on this very notable occasion. Your close union with Us was confirmed anew by the piety and affection which your letter breathed, while your own intimate union was set forth in ever clearer light by the solemn celebration itself, so perfectly and successfully carried out, no less than by the great number and the cordiality of those present. For both reasons we congratulate you most heartily, Venerable Brethren, all the more, indeed, because you took the opportunity to discuss matters of the highest import for the welfare of both Church and country. We learn that you have unanimously resolved that a yearly meeting of all the bishops shall be held at an appointed place, in order to adopt the most suitable means of promoting the interests and welfare of the Catholic Church, and that you have appointed from among the bishops two commissions, one of which will deal with social questions, while the other will study educational problems, and both will report to their Episcopal brethren. This is truly a worthy resolve, and with the utmost satisfaction We bestow upon it Our approval.

It is, indeed, wonderful how greatly the progress of Catholicism is favored by those frequent assemblies of the bishops, which Our predecessors have more than once approved. When the knowledge and the experience of each are communicated to all the bishops, it will be easily seen what errors are secretly spreading, and how they can be extirpated; what threatens to weaken discipline among clergy and people and how best the remedy can be applied; what movements, if any, either local or nation-wide, are afoot for the control or the judicious restraint of which the wise direction of the bishops may be most helpful. It is not enough, however, to cast out evil; good works must at once take its place, and to these men are incited by mutual example. Once admitted that the perfection of the harvest

depends upon the method and the means, it follows easily that the assembled bishops, returning to their respective dioceses, will rival one another in reproducing those works which they have seen elsewhere in operation, to the distinct advantage of the faithful. Indeed, so urgent is the call to a zealous and persistent economico-social activity that we need not further exhort you in this matter. Be watchful, however, lest your flocks, carried away by vain opinions and noisy agitation, abandon to their detriment the Christian principles established by Our predecessor of happy memory, Leo XIII, in his Encyclical Letter *Rerum Novarum*. More perilous than ever would this be at the present moment, when the whole structure of human society is in danger, and all civic charity, swept by storms of envious hate, seems likely to shrivel up and disappear.

Nor is the Catholic education of children and youth a matter of less serious import, since it is the solid and secure foundation on which rests the fulness of civil order, faith and morality. You are indeed well aware, Venerable Brethren, that the Church of God never failed on the one hand to encourage most earnestly Catholic education, and on the other to vigorously defend and protect it against all attacks; were other proof of this wanting, the very activities of the Old World enemies of Christianity would furnish conclusive evidence. Lest the Church should keep intact the faith in the hearts of little children, lest her own schools should compete successfully with public anti-religious schools, her adversaries declare that to them alone belongs the right of teaching, and trample under foot and violate the native rights of parents regarding education; while vaunting unlimited liberty, falsely so-called, they diminish, withhold, and in every way hamper the liberty of religious and Catholic parents as regards the education of their children. We are well aware that your freedom from these disadvantages has enabled you to establish and support with admirable generosity and zeal your Catholic schools, nor do We pay a lesser meed of praise to the superiors and members of the religious communities of men and women who, under your direction, have spared neither expense nor labor in developing throughout the United States the prosperity and the efficiency of their schools. But, as you well realize, we must not so far trust to present prosperity as to neglect provision for the time to come, since the weal of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those and those only whom you will have taught and trained.

Our thoughts at this point turn naturally to the Catholic University at Washington. We have followed with joy its marvelous progress, so closely related to the highest hope of your Churches, and for

this Our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, Our Venerable Brother, the Titular Bishop of Germanicopolis. While praising them, however, we do not forget your energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

We make known to you also how deeply we rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because, under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us now to set an example that will lead Our hearers to contribute with pious generosity to this great work of religion, and for this reason We have resolved to ornament the high altar of this Church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our command in the Vatican Mosaic Workshop, which shall be at once a proof of Our devotion toward Mary Immaculate and Our goodwill toward the Catholic University. Our

human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind. It moves now along the narrow edge which separates security from ruin, unless it be firmly re-established on the basis of charity and justice.

In this respect, greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief rôle in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempestuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic benediction, intermediary of divine graces and pledge of Our paternal goodwill, to you Our Beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Given at St. Peter's, Rome, the tenth day of April, 1919, in the fifth year of Our pontificate.

BENEDICT PP. XV.

CARDINAL'S RESIDENCE,
408 N. CHARLES STR.,
BALTIMORE.

MAY 1ST, 1919.

My dear Cardinal:

After the celebration of my Episcopal Jubilee which was honored by the gracious presence of so many of the Hierarchy, there was a

general meeting of all the Prelates who had participated. At this meeting there were present nearly all the Archbishops and Bishops of the country.

On this occasion, the Prelates present unanimously adopted three important resolutions, to which I desire to call your attention.

The first was that we should take extraordinary measures to aid the Holy Father in his present financial straits occasioned by the war.

The second measure adopted by the assembled Prelates was that annually all the Bishops, including Auxiliaries and the Rector of the University,—if he is a Bishop,—shall be invited to be present in Washington at the annual meeting of the Metropolitans.

The third measure adopted was that the Archbishop of Baltimore name a committee of five Prelates to be known hereafter as "The Committee on General Catholic Interests and Affairs".

These measures were all suggested and urged in an address to the Bishops who attended my Jubilee, by the special Representative of our Holy Father, Most Reverend Archbishop Cerretti.

I assure you that, great as was my joy in being permitted to commemorate my fifty years in the Episcopate, and my gratitude to Almighty God for His many blessings, the pleasure of the celebration was enhanced by knowing that it had been made the occasion for this meeting of the Hierarchy and for the inauguration of these measures which I regard as the most important since the Third Plenary Council of Baltimore.

The appointment of "The Committee on General Catholic Interests and Affairs" is especially gratifying to me. Hitherto, through the courtesy of my Confrères in the Episcopate and largely because the centre of our National Government is within the limits of the Baltimore Archdiocese, the burden of the Church's general interests has in great measure rested on me. My experience has made me feel keenly the necessity of such a committee which with adequate authority and the aid of sub-committees could accomplish more than any individual, however able and willing he might be.

It is recognized by all that the Catholic Church in America, partly through defective organization, is not exerting the influence which it ought to exert in proportion to our numbers and the individual prominence of many of our people. Our diocesan units indeed are well organized. But the Church in America as a whole has been suffering from the lack of a unified force that might be directed to the furthering of those general policies which are vital to all. It was the general opinion of the Prelates present that we need a committee of the Hierarchy which shall be representative, authoritative and directive. It should be representative in the sense that it would stand for and express the views of the whole Hierarchy. It should be authori-

tative in as much as it would possess the confidence and have the support of the whole Hierarchy. Probably, too, it should be empowered to act when any emergency arises for which no provision has been made, but when immediate action is imperative and it would be impossible for lack of time to obtain the views of the individual members of the Hierarchy. Such a committee will unify our forces if entrusted with the powers above outlined.

I was asked by the Prelates who were present at the meeting to appoint the members of this committee, and I have named the committee to act until the next meeting of the Hierarchy. For the permanent and regular method of choosing this committee, however, it will, I think, be more satisfactory to all the Hierarchy, and more authoritative, if the committee be elected by secret ballot by all the members present at our annual meeting. It might be understood that those who are unable to attend the annual meeting should send their votes before the meeting.

The committee so chosen would naturally be composed of Prelates representing as far as possible all the interests of the Church at large, as well as the various sections of our country.

If this plan for organizing the committee is agreeable to you, we shall at our next annual meeting elect in the way I have suggested four Prelates by ballot. In the meantime, as a temporary measure, I have asked the four Prelates of the National Catholic War Council, who were selected, with the consent of the majority of the Hierarchy, to serve on the "Committee on General Catholic Interests and Activities"; and as I was Chairman of the War Council I will act as Chairman of the new Committee until our next general meeting.

A meeting of the Committee will be held during the month of May. Several very important matters naturally impose themselves for consideration:

The collection for the Holy Father;

The continuation of the activities of the National War Council as far as may be deemed expedient;

Measures to safeguard general Catholic interests in National Legislation;

The vital interests of Catholic education;

The awakening of concern about the needs of home and foreign missions.

Suggestions concerning these or any other matters of general Catholic interest will be greatly appreciated by myself and the other members of the Committee.

Faithfully yours in Xto.

J. CARD. GIBBONS.

CARDINAL'S RESIDENCE,
408 NORTH CHARLES STREET,
BALTIMORE.

MAY 5, 1919.

RIGHT REVEREND P. J. MULDOON, D.D.
RIGHT REVEREND J. SCHREMBS, D.D.
RIGHT REVEREND J. S. GLASS, C.M., D.D.
RIGHT REVEREND W. T. RUSSELL, D.D.
General Committee on Catholic Interests and Affairs.

Right Reverend and dear Bishops:

As the Administrative Committee of the National Catholic War Council is to meet this week in New York, I ask its members to convene separately also as "The General Committee on Catholic Interests and Affairs". I cannot be present, but I ask Bishop Muldoon to act as chairman in my place. Archbishop Hayes, on account of his pressing new duties, has resigned from the Administrative Committee. I requested Archbishop Hanna to suggest in his stead a bishop from the Far West. He proposed Bishop Glass of Salt Lake City, whom I very gladly appointed on the Administrative Committee and who will, consequently, serve with us on the General Committee on Catholic Interests and Affairs.

We all recognize, dear Bishops, the importance of the act now being accomplished, in pursuance of the suggestion of the Special Delegate of the Holy Father, Archbishop Cerretti. This suggestion I regard as a divine call to summon our best thought and maximum energy in order to organize and direct them for the kindling of religion in the hearts of the American people. Coming at this time it is providential; the formation of this Committee begins, I believe, a new era in our Church. A closely knit organization of the Hierarchy acting together in harmony promises, under God's guidance, the greatest extension and development of the influence of religion. No other Church in history, probably, had so grand an opportunity challenging it as we have at this moment. On us, and particularly on your younger minds and stronger arms, devolves the duty of surveying the field and planning the great work.

As I cannot be present at the first meeting to discuss with you the scope of the work, I beg to submit to your consideration some of my thoughts and some suggestions made to me by members of the Hierarchy. I am not yet prepared myself to endorse all these suggestions, but coming from such esteemed sources, I pass them on to you as topics to be considered in the formation of plans.

The ordinary work of the Committee, as I conceive it, is to prepare for the meetings of the Hierarchy and to serve as an executive

to carry out their decisions and wishes. It will necessarily be a clearing house for the general interests of the Church.

In planning this work, one may make various divisions of general "Catholic Interests and Affairs". I suggest the following which is along practical rather than logical lines: 1. The Holy See. 2. Home Missions. 3. Foreign Missions. 4. Social and Charitable Work. 5. Catholic University. 6. Catholic Education in general. 7. Catholic Literature. 8. Catholic Press. 9. Legislation. 10. A Catholic Bureau. 11. Finances.

1. *The Holy See.* Archbishop Cerretti explained to us on the occasion of my Jubilee the pressing needs of the Holy See. The countries of Europe impoverished by war will be able to contribute little to the Holy Father. Yet, greater demands than ever before are being made upon the Holy See in behalf of the destitute and suffering in devastated lands, and for the maintenance of poor missions. "Rome," said His Excellency, "now looks to America to be the leader in all things Catholic, and to set an example to other nations." The Catholics of the United States are in a position to-day to manifest in a way that will give edification to the whole Church their generous loyalty to the Father of Christendom. The sum of money we may hope to raise and the best way to raise it are points to be considered under Number 11.

2. *Home Missions.* The end of the war finds the Church in this country in a stronger position than ever before. It is recognized more widely and more clearly as the one Church that knows its own mind, that has a message for society in its troubled state, and that is obeyed and loved by its people. The decay of other Churches will turn the thoughts of many towards us. The fine record of our chaplains in the army and navy has taught millions the real character of the Catholic clergy. Every bishop in his own diocese will try to reap the harvest which was sown during the war. But is it not possible for us to make larger plans? Cannot the mind of the American public be more effectively reached? Cannot the press spread Catholic truth, if the work be energetically undertaken under the direction of the Hierarchy? Some suggest a more active preaching campaign, of going out to the people since the vast millions fail to come to our churches. Many sections of our country have few Catholics and are almost absolutely ignorant of Catholicism. What can we do for them? On the vast negro population, rapidly increasing in numbers and growing in education and influence, we have made almost no impression. Are our methods at fault or our zeal lacking? What can be done for all these souls? We have organizations in the Home Mission Field, Catholic Church Extension, the Missionary Union, the Negro and Indian Commission, and several others, all more or

less under the control of the Hierarchy. Is closer co-operation among them possible? Would it be well to reconsider the whole problem of our Home Missions, which is, of course, the chief field of our duty? Would a conference of those most intimately concerned be advisable? This is a very large subject, of course, and requires long study and much thought, but I am confident that our bishops, missionaries, and the clergy in general are doing much valuable thinking along these lines, of which the whole Church should have the benefit. I am hopeful that a beginning will have been made before the next meeting of the Hierarchy.

3. *Foreign Missions.* Our enormous needs at home in this progressive country have so absorbed our thought and our zeal that we hardly have been able, till very recently, to turn our attention to foreign missions. The new position of our nation as the great world power will surely enlarge our vision. All over the world, America will have tremendous influence. Up to the present moment, we may say, that influence has been entirely non-Catholic. To the world in general, even to the Catholic world, American is synonymous with Protestant. The wonderful strength of the Church in this country is almost unknown to foreign lands. The reason is that the Church abroad has profited little by our strength and our riches. Now we cannot doubt that vocations in this field, both of men and of women, will be found in abundance, and it is our confident hope and prayer that God will use American zeal, energy, and organizing ability to give a great impulse to foreign missions. How can the Hierarchy aid in fostering the missionary spirit and in gathering the funds necessary for the work?

4. *Social and Charitable Work.* The Catholic War Council and the National Catholic Charities Conference have done most valuable pioneer work in this field. We are deeply indebted to the Administrative Committee for its timely guidance in the problems of this reconstructive period. Three things, in my opinion, are needed. First, the presentation, definite, clear and forceful, of Catholic social principles. Second, more knowledge as to the best methods of Catholic social and charitable work. Third, a more general impulse to put our social principles and methods into operation. Society never had greater need for guidance. It is turning for light to the Catholic Church. Too often, we must admit, our principles, the principles of the Gospel, have lain hidden in our theologies, so much so that the recent pamphlet on Social Reconstruction appeared to many a complete novelty. The Church has a great work of social education and social welfare lying before it. Here, again, the Hierarchy must take the lead.

Hardly anything in recent years has reflected greater glory on the Church than the care of the moral welfare of our soldiers and sailors during the war—a work begun by the Knights of Columbus and perfected by the Hierarchy through its Committee of the National Catholic War Council. Buildings with their equipment are to be found in nearly all our Government forts and stations here and abroad. No one, I presume, would think that we should abandon this field of apostolic work. After the record we have made, it would be impossible for us to say to our men in the service: we leave you now to the care of the Y. M. C. A., the Jewish Welfare Board, and the Salvation Army. That these organizations propose to keep up the work begun during the war, there can be no doubt. Naturally, too, the Knights of Columbus do not wish to give up the work or to abandon the valuable property erected in Government stations and forts. This work can be best done by the Knights with the support of the Hierarchy, as a truly Catholic work. For the sake of our men in the service, for the spiritual welfare of the Knights of Columbus, and for the honor of the Church itself, this work then should continue to be under the direction of the Hierarchy.

The time will soon come, too, when we shall have to consider the best means of utilizing the zeal and good will of other Catholic societies, both of men and women, and of the laity in general. Our people long to be helpful and only need to have the way shown to them.

5. *Catholic University.* The great war has revealed to the world the all-penetrating influence of the highly trained intellect. The universal unrest of the day seems a prelude to very troubled times. Evil doctrines, propounded by clever minds, will have more and more influence. Great need, then, will the Church have of leaders with sure knowledge and well-trained and well-balanced minds. Our greatest single hope is in The Catholic University which in its short existence has already been of the greatest service in many ways that even the Catholic public, perhaps, is not aware of. After its many vicissitudes, it stands today upon a solid foundation. We have reason to be proud of it and its achievements. It is the child of the Hierarchy and depends for its support on the Hierarchy. Continually in the past its development has been stunted for lack of funds. If it is to obtain and hold its place among the leading universities of the United States, a greater interest in its welfare and success must be aroused among our Catholic people. It ought not to be difficult to double or treble, at least, the annual contribution. Our Committee should consider ways and means of effecting this.

A report on higher education among Catholics, relatively to the intellectual life of the country, is a great desideratum. It would reveal the need of greater efforts to raise our intellectual standards.

6. *Catholic Education.* Centralization in education is the trend of the day and seems due to the needs of the situation. What will be the outcome? How will Catholic interests be affected? There is no question at present on which light is more earnestly desired. It is, indeed, the most pressing of problems, the one on which we can least afford to delay. I beg you to have a careful treatment of this subject prepared and submitted to the judgment of the most expert.

A less pressing but even more important matter is the systematization of our own educational forces. There is great waste through lack of co-ordination. Do we not need more of system? Will not the very trend of our national life force us to study and overhaul our own educational structure?

7. *Catholic Literature.* We are not a literary Church, for our busy ministry has left little leisure for literary pursuits. Nevertheless our ministry would be greatly facilitated by the production and spread of good books and pamphlets. As a matter of fact it is greatly hampered now by lack of literature on the most common topics of the day, which would enlighten inquirers or strengthen the faith and deepen the piety of our own people. It has been suggested that a literary bureau, under the patronage of the Hierarchy, could easily secure writers to give us what is lacking. Is this feasible? Certainly there is a great deal of literary talent among us which a little stimulation would rouse to a very useful activity.

The various Catholic Truth Societies of the country might cooperate with greater effect, and be stirred to more productiveness. It would be easy to suggest many useful pamphlets that should be written. A greater circulation of those already in existence is desirable. A Catholic literary bureau would greatly aid both these projects.

Such a bureau could also enlist the services of able writers in preparing articles on Catholic subjects for the secular papers and magazines. It frequently happens that an attack more or less open is made on the Church in the secular magazines or papers. An answer is immediately forthcoming in our Catholic press. But who reads it? It reaches a limited number of our own people, but is unheard of by the world of non-Catholics who have read the attack in the secular press. Moreover, I submit that we should not forever continue to place ourselves in a merely apologetic, excusing, or defensive attitude. While not being offensively aggressive, should we not endeavor occasionally to secure a sympathetic hearing from our separated brethren by articles calculated to inform the non-Catholic public on Catholic teaching, practices, and endeavors? The world outside the Church is not maliciously antagonistic to us. Its opposition is due to misconceptions of the Church and her ambitions. We need to reach the

non-Catholic world, and the most effective means by which it can be reached is the secular press.

8. *The Catholic Press.* The children of the world are wiser in their day than the children of light. Certainly, there is no comparison between the secular and the religious press, as regards the interest of the reading matter which each provides. The Catholic press has begun to imitate the secular press with its central news associations and bureaus for syndicated articles. Such associations and bureaus could raise the tone and heighten the interest of our weeklies. Up to the present time, the Hierarchy has taken no concerted action on behalf of the Catholic press. In view of the immense influence for good which a popular press could have on our people, it is worthy of inquiry whether we cannot come to its aid.

9. *Legislation.* There are many signs of increasing hostility to the Church and of a desire to translate this hostility into legislation, whether national or state. We have hardly had any policy at all in regard to such matters and frequently have only realized the intentions of our enemies when the hostile laws were already enacted. The very success and growing strength of the Church will make our enemies double their hatred and their cunning. Most of the legislation hurtful to us, however, is passed without any thought of injuring us. What means should we take to know proposed measures of legislation and to prevent, if possible, what is harmful? If we take any step in this direction, although all Protestant Churches have representatives in Washington as all interests have, except ourselves, the cry will be raised that the Church is in politics; but that cry has been heard all our lives and in all generations back to the Sanhedrin that condemned Christ. It is a matter, however, which we must carefully consider and upon which the Hierarchy will desire a report.

10. *Catholic Bureau.* It is evident, at any rate, that the General Committee on Catholic Interests and Affairs will need headquarters and clerical assistance; otherwise it would be unable to realize the purpose of its creation. Steps should be taken before long to establish such a bureau.

11. *Finances.* Evidently, too, the plan of action which I have outlined postulates a generous financial support. Our expenses, however, in the campaign for funds during the last two years should make us realize, as we have never done before, our possibilities. I am bound to say, however, that I have not yet attained the confidence of some members of the Hierarchy in our ability to raise millions. At our meeting one distinguished archbishop suggested raising a million dollars for the Holy Father. Another bishop suggests four millions annually for all Catholic purposes, and still another would set the mark at five millions. I am sure at any rate, dear bishops, that the

Hierarchy would welcome the judgment which your own experience in the United War Work Campaign would lead you to form.

The foregoing plan, I must admit, is a very comprehensive one and furnishes almost enough matter of thought for a Plenary Council. It is a plan that perhaps cannot soon be realized in all its scope, yet I have thought it worth while to sketch the outline in full. Some of the ideas may be realized soon and others may be seed sown now which will sprout and bear fruit only after many years. I rely on your excellent practical judgment to select for our programme the most urgent matters and the most promising ideas, and I trust that when the Hierarchy meets next, our General Committee on Catholic Interests and Affairs will be able to present a workable plan of important things that ought soon to be accomplished.

I remain, my dear bishops,

Faithfully yours in Christ,

J. CARD. GIBBONS,
Chairman.

GENERAL COMMITTEE ON CATHOLIC AFFAIRS AND INTERESTS.

HIS EMINENCE J. CARDINAL GIBBONS,
Chairman.
RT. REV. P. J. MULDOON, D.D.,
Rockford, Ill.,
RT. REV. J. SCHREMBS, D.D.,
Toledo, O.
RT. REV. W. T. RUSSELL, D.D.,
Charleston, S. C.
RT. REV. J. S. GLASS, C.M., D.D.,
Salt Lake City, Utah.

OFFICE OF THE CHAIRMAN,
408 NORTH CHARLES STREET,
BALTIMORE.

MAY 17, 1919.

Right Reverend and Dear Bishop:

Just as the report of the first meeting of the General Committee on Catholic Affairs and Interests was about to be sent to all the Hierarchy, I received the letter of His Holiness, dated April 10, which I am forwarding to you. This letter will surely be read with great satisfaction and joy by every member of the Hierarchy. The Holy Father sets the seal of his august approval upon the meeting of the Bishops who were present at my jubilee, and also upon our resolution of holding an annual meeting of the whole Hierarchy. He wishes us to form committees to study and work for the welfare of Church and country, particularly along social and educational lines, and sees in our closer organization and union the promise of great good. Evidently, one of the chief functions of the General Committee will be to prepare for this annual meeting, for which end suggestions from any member of the Hierarchy will be most welcome. The letter of

the Holy Father is indeed most encouraging; it will confirm us in the belief that God's blessing is upon our undertaking and that a new era is opening for the Church in America and, let us hope, for the Church everywhere.

The General Committee on Catholic Affairs and Interests held its first meeting on the occasion of the conferring of the pallium upon His Grace, the new Archbishop of New York. Being unable to attend, I submitted to the committee a tentative programme for its activities. The committee agreed with me that its work had best develop gradually, the most urgent matters being taken up first.

1. As the Congress which is about to meet will pass laws dealing with wine for sacramental purposes, the Committee resolved to attend to this matter without delay. The forces at Washington that are behind the prohibition legislation have shown a disposition to hinder in no way the manufacture and distribution of sacramental wine and to help to remove all odious restrictions. A clause has been drafted which meets with their approval; it is believed it will be substantially embodied in the chief measure to be proposed in Congress. It will be sent to all the Bishops shortly. The Committee is very hopeful that a satisfactory measure will be passed, but realizes the difficulties, as probably many different bills dealing with this matter will be introduced.
2. There is little doubt that bills will be proposed which would grant federal aid to education and which would look towards federal control of education and towards the establishment of a national department of education. The General Committee, therefore, feels the necessity of a broad and thorough study of the situation. It hopes before long to submit a paper on this subject to the Bishops and to elicit their views, so that, if an emergency arises, the Committee may not be obliged to act in the dark or entirely on its own responsibility, but will have the guidance and the authority of a majority of the Hierarchy.
3. The new Code of Canon Law raises many important questions. It is believed that a succinct paper, which would deal with some of the most salient questions that bear upon American conditions, would render an important service to the Church. We hope to be able to present such a paper, probably in the early fall.
4. There will necessarily be considerable expense attached to the carrying out of the programme of the General Committee. The sum of about $20,000 will be needed to begin the work properly. The apportioning of these expenses, however, will be deferred till the meeting of the Hierarchy.

His Grace Archbishop Hayes was obliged by his new duties to resign from the administrative Committee of the National Catholic War Council. His place will be taken by the Right Rev. Joseph Glass, Bishop of Salt Lake, who will represent the West. Bishop Glass has kindly agreed to serve on that committee, and accordingly also on the new General Committee. I cannot let this occasion pass by without expressing my very high appreciation of the services rendered by Archbishop Hayes as a member of the Administrative Committee. The great work it accomplished during the war was due in no small measure to his prudent judgment and zeal.

I am, my dear Bishop,

Faithfully yours in Christ,

J. CARD. GIBBONS,
Chairman,
General Committee on Catholic Affairs and Interests.

GENERAL COMMITTEE ON CATHOLIC AFFAIRS AND INTERESTS.

HIS EMINENCE J. CARDINAL GIBBONS,
Chairman.
RT. REV. P. J. MULDOON, D.D.,
Rockford, Ill.,
Vice-Chairman.
RT. REV. J. SCHREMBS, D.D.,
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RT. REV. J. S. GLASS, C.M., D.D.,
Salt Lake City, Utah.
RT. REV. W. T. RUSSELL, D.D.,
Charleston, S. C.

408 N. CHARLES ST.
BALTIMORE, MD.

MAY 24TH, 1919.

Right Reverend and dear Bishop:

I beg to announce that the First Annual Meeting of the American Hierarchy will convene on September twenty-fourth, in Divinity Hall, Catholic University of America. This date has been chosen because it is considered the most convenient and the most opportune. The summer will be over and the fall work of the bishops will be as little broken into as possible. As the divinity students return only the following week, the presence of the bishops will not oblige the students to seek other quarters and all the bishops may, therefore, feel themselves at home in their own institution. Divinity College is large enough to accommodate all who will come, though not as spaciously as I would desire, and it is hoped that all will stay there, as they will thus have greater opportunities of informal discussions, from which, no doubt, some of the best results of the meeting will come.

The early date is also the most opportune, affording us more ample time to carry out the plans which we shall adopt at our meeting.

There remain four months from today to prepare for the meeting and while most of the work of preparation must be done by the General Committee, every bishop may aid by his suggestions. I am sending you herewith the programme which I submitted to the General Committee for its first meeting. While extensive, it was not intended to be complete or specific in its recommendations. Specific and concrete proposals from the bishops will facilitate the preparations for the meeting. Not being able to handle the correspondence myself, I beg you to communicate with the vice-chairman, Right Reverend P. J. Muldoon, D.D., 1704 National Avenue, Rockford, Illinois, or with any other member of the Committee.

Questions concerning the Code, its interpretation or application, will be of assistance in preparing the document on the Code which we hope to present.

Another matter I beg to call to your attention is the opportunity we now have in the return of our soldiers, which, if let slip, will never occur again. We should think out the best means of bringing religion to our youth, whether by an effort to gather them into the Holy Name Society or by other means. In this connection, the question of recruiting vocations to the priesthood and to the brotherhoods should also engage our consideration.

I remain, Right Reverend and dear Bishop,

Faithfully yours in Christ,

J. CARD. GIBBONS,
Chairman.

THE NEW CODE AND THE "IMPEDIMENTUM DISPARITATIS CULTUS."

WRITING to the Christians of Corinth St. Paul says: "Bear not the yoke with unbelievers."[1] In these words and those which follow them the Apostle tells the Corinthian Christians that they should enter into no intimate union and especially marriage with non-baptized persons. The danger of perversion, the difficulty of bringing up children in the faith and practice of Christianity, if one of the parents were an unbeliever, and the communicating with unbelievers in sacred rites, were the reasons of this prohibition. These reasons show that the prohibition is of natural and divine law. However a marriage entered into in spite of the

[1] II Cor. 6:14.

prohibition would be valid though unlawful. In other words difference of worship is only a prohibitory impediment by natural and divine law, not a diriment impediment of marriage.

During the early Christian centuries this prohibitory impediment was frequently insisted on in local councils of the Church and even in the imperial legislation of the later Roman empire. Between the eighth and the twelfth century marriage contracted in spite of the prohibition began to be looked upon as null and void, as no marriage at all. The change was gradually introduced by custom, and so it came to pass that about the twelfth century difference of worship became a diriment impediment of marriage by a universal custom of the Church. In the sixteenth century, when a considerable number of Japanese were converted to the Christian faith, the question arose whether this customary law bound them. It was decided that they were bound by it just as by other universal laws of the Church, whether written or unwritten. Henceforth it was a settled principle of Catholic marriage law that a baptized Christian could not validly marry a non-baptized person without a dispensation from the competent authority.

There is no room for difficulty in this impediment of Christian marriage when the baptism of one of the parties is certain and the non-baptism of the other is likewise certain. But great difficulties arose when the baptism was uncertain. Cases of such uncertainty would be comparatively rare when both parties were Catholics, and if the difficulty arose it could easily be removed by making certain of the baptism by administering it conditionally. Some priests did this even in the case of the doubtful baptism of non-Catholics, but the practice was condemned by the Roman authorities. In modern times marriage cases wherein difficulties arose from doubtful baptism were by no means uncommon. In course of time a great number of decrees on such cases were issued by the Roman authorities and, based on these, certain rules were formulated by canonists and theologians or even by the Roman Congregations themselves.

In settling such cases the Roman Congregations constantly adhered to and applied the principle—*Doubtful baptism must be held as valid baptism with regard to the validity of marriage.*

In the application of this principle to the solution of marriage cases it was presupposed that careful inquiries had been made concerning the baptism of the parties. Sometimes these inquiries were impossible, evidence on the fact of baptism or on its validity could not be obtained. The Bishop of Savannah reported to the Holy See that cases like the following frequently occurred in his part of the United States. Two non-Catholics married and afterward separated. One of them subsequently wished to become a Catholic and to marry a Catholic. It was sometimes impossible to obtain evidence concerning the baptism especially of the other party to the previous marriage. The bishop asked whether in such cases of marriage between non-Catholics he might make use of presumptions concerning the baptism of the parties founded on the religious character and practice of the parents, or of the sect to which they belonged, and of the prescriptions of their rituals. The Sacred Congregation of the Holy Office on 1 August, 1883, answered in general that this might be done, after inquiries had been made in each particular case. Further on we shall have occasion to refer again to this well known decree of the Holy Office.

Applying the principle that doubtful baptism must be held to be valid baptism with respect to the validity of marriage, it follows that marriage between a party certainly baptized and another doubtfully baptized must be held to be valid. Marriage must also be held to be valid when contracted between two parties both doubtfully baptized. Marriage between one doubtfully baptized and another certainly not baptized will be invalid.

Before the issue of the new Code of Canon Law there was great disagreement among canonists and theologians as to the meaning of these rules based on numerous decrees of the Roman Congregations and on which all were agreed. There were two main currents of opinion as to the meaning of the rules. According to one opinion the rules were to be taken in an absolute sense, so that if, for instance, at the time of marriage one of the parties was certainly baptized and the other doubtfully baptized, the marriage was and remained valid even though subsequently it was discovered for certain that the latter party had never been baptized. This was the

opinion of Cardinal Gasparri.[2] The other opinion held that the sense of the rules was that such marriages were to be held valid as long as the doubt remained about the baptism. There was a presumption of law that such marriages were valid as long as the doubt remained, but as a presumption of law yields to the truth, such marriages were to be held invalid if afterward it became certain that one of the parties was certainly baptized, and the other was certainly not baptized. This was the opinion of Wernz and of others.[3]

No great difficulties could ordinarily arise from the application of the rule that marriage between one certainly baptized and another doubtfully baptized must be looked upon as valid. It was but an application of the principle that in doubt sentence must be given in favor of marriage. The same may be said of cases where both parties were doubtfully baptized. But there were great difficulties about the third rule which decided that marriage between one doubtfully baptized and another certainly not baptized was invalid. It is difficult to understand how such a marriage could remain invalid even if it were afterward discovered that in fact neither party was baptized. The marriage would then be a legitimate marriage between two unbaptized persons over whom the Church has no jurisdiction. Cardinal Gasparri admits that in this case such a marriage would in fact be valid. Yet several decrees are quoted which seem to apply the rule absolutely without reserve. One of these is the following. An Anglican, about the validity of whose baptism there was grave doubt, married an Anabaptist woman who certainly was not baptized. They quarreled and separated. The man afterward married a Lutheran and expressed a desire to be received into the Catholic Church. The question as to which marriage was valid was submitted to Rome. On 20 July, 1840, the Holy Office answered: Provided that it was certain that the Anabaptist was not baptized, the first marriage was invalid; and provided that there was no other diriment impediment between the parties, the second was valid. Here was a question of previous marriage, a diriment impediment to a

[2] *De Matrimonio*, n. 597.

[3] Wernz, *Jus Decretalium*, IV, n. 508.

second marriage by natural and divine law. There was grave doubt as to whether the Anglican had been validly baptized. And yet on the ground that the Anabaptist certainly had not been baptized, the man is allowed to remain with his Lutheran wife. There are other decrees of the same import. On them and on other grounds Lehmkuhl based his theory that doubtfully baptized persons were subject to the jurisdiction of the Church by divine law. The contention was novel and it has not met with the approval of canonists and theologians in general.

Moreover, the rule that marriage between one party doubtfully baptized and another certainly not baptized is invalid seems to expose the validity of marriage too much to subjective estimates of greater or less or sufficient probability. The rule seems to have disappeared from the legislation of the new Code.

The law of the Church on difference of worship in its relation to marriage is now contained in Canons 1070 and 1071 of the new Code. We are only concerned here with Canon 1070. There are two sections of this Canon, the first of which is as follows:

> Marriage contracted by a person not baptized with a person baptized in the Catholic Church or with a convert to it from heresy or schism is null.

The diriment impediment of difference of worship therefore exists now by the written law of the Church between a non-baptized person and one baptized in the Catholic Church or one converted to the same. This law governs cases wherein the Catholic baptism of one of the parties is certain and the other is certainly not baptized.

The second section contains the law which now governs cases wherein one of the parties was only commonly held to be baptized or his baptism was doubtful at the time of the marriage. It is as follows:

> If a party at the time of contracting marriage was commonly held to be baptized or his baptism was doubtful, the validity of the marriage must be upheld in accordance with Canon 1014 until it is proved for certain that one of the parties was baptized and the other not baptized.

Canon 1014 merely states that marriage is favored by law, and that, in doubt, its validity must be upheld until the contrary is proved. Now, therefore, in case of doubt concerning the baptism of one of the parties to a marriage, the validity of the marriage must be upheld in all cases until it is conclusively proved that one of the parties has been baptized and the other has not been baptized. There is a presumption of law that a marriage is valid when one of the parties is doubtfully baptized, and it must be held to be valid as far as this impediment of difference of worship is concerned until it is proved that one of the parties was baptized and the other not baptized, and the existence of the impediment is established for certain.

Does this rule apply only to Catholics or does it apply to Catholics and non-Catholics alike. Fr. Ferreres in his *Epitome*, recently issued, prints the two sections of the Canon as one and then says: "Unde validum est matrimonium inter haereticum baptizatum (extra Ecclesiam Catholicam nec ad hanc conversum) et non baptizatum."[4]

It seems to me that we must distinguish between the two sections of the Canon. The first section refers only to one who has been baptized in the Catholic Church or who has been converted to it from heresy or schism. It asserts nothing about non-Catholic baptized persons. Very frequently, so frequently that in many dioceses it is accepted as the rule, there is room for doubt as to the fact of baptism in the case of non-Catholics, or at least as to its validity. At most non-Catholics will be commonly held to be baptized if their baptism is not actually doubtful. It seems to me, then, that non-Catholics are chiefly referred to in section 2 of the Canon. The baptism of Catholics is usually certain, and only in comparatively rare instances can it be said of them that they are commonly held to be baptized; and rarer still are cases of doubtful baptism among Catholics. Section 2, then, should be applied to non-Catholic marriages, as to that of the Anglican and the Anabaptist quoted above, when occasion requires. I am led to this conclusion by the following arguments. As Fr. Ferreres says, heretics and schismatics must still in general be considered to be subject to ecclesiastical law unless they are ex-

[4] *Epitome*, n. 931.

pressly excepted. They are expressly excepted in the provisions of the *Ne temere* decree as embodied in the new Code, but they are not expressly excepted from this Section 2 of Canon 1070.

The law is general, and *Ubi lex non distinguit nec nos distinguere debemus.* Indeed, as already observed, it seems specially meant for cases of non-Catholic marriages which for one reason or another come under the judgment of the Church. Such cases are very common in modern times; they have been legislated for in the past, as we have already seen. It is inconceivable that the new Code provides us with no rules by which to decide practical and important cases when they arise.

Cardinal Gasparri in his references to the Code gives some dozen decrees and instructions on which Section 2 of Canon 1070 is based. At least one, that of the Holy Office, 1 August, 1883, to the Bishop of Savannah, refers exclusively to non-Catholic marriages. It seems to me, then, that though the Church asserts nothing expressly about non-Catholic marriages and this impediment of difference of worship, yet she gives us a rule whereby we may decide the practical difficulties which frequently arise from non-Catholic marriages. Applying that rule, I should say that marriage between a person certainly and validly baptized, even outside the Catholic Church, and another certainly not baptized, is invalid. But in cases where baptism outside the Church or within the Church is not certain or not certainly valid, the validity of the marriage must be upheld until it is proved that one of the parties was baptized and the other not baptized.

T. SLATER, S.J.

Liverpool, England.

THE PARISH THAT CAME BACK.

A BOASTFUL mind does not make a genial companion, but a boastful parish is an excellent asset. When people think well of their church, and their school, and their convent, and rectory, and when they are constantly citing the conduct of the children, the kindness of the Sisters, the service of the priests, and the devotion of the congregation, it may be put

down for a certainty that their parish is a successful one. It so happens that the present writer, who calls himself Father Brown because that is not his name, and who is pastor of a parish of St. Clotille, because he finds there is no parish of that name in America, feels himself so happily situated. Because Father Brown, the writer, is not only a boaster but somewhat of a braggart about his parish, and so, to preserve anything like humility, he must hide deep his identity. Then there is just another element that makes this safer for him, because his words of praise might imply fault with his predecessor. However, this is one of the privileges that a new pastor always has. At any rate Father Brown was sent to a parish that was somewhat of a byword. To put the matter plainly, the parish of St. Clotille was common stamping-ground over which four parishes could trample, and whose people took great pains to lament their forced residence within it, and to add hurriedly they never went to that awful church. The old pastor had let all modern progress go quietly on its way. Progress was not injured, but the parish was; and the equipment, not having the sturdiness of progress, went into rapid and conclusive decay. The old pastor conveniently died in the odor of restful sanctity.

The new broom that proverbially sweeps clean came in benediction by way of a new bishop Maybe the word broom might just as well be replaced here by the name of one of those huge electric affairs that scatter the snow from the street-car tracks after a big storm. One of the first things that got the attention of his Lordship was the parish of St. Clotille. He assigned a man who tried hard to dodge the honor. But, inasmuch as the bishop has rather a way of getting things done and a very persuasive way of securing obedience, Father Brown relinquished a very attractive suburban parish and came to this one very much run down in the heart of a rather large city.

The problems of the city parish had engaged his mind only in theory. Nevertheless, he decided that some of these theories should get a hearing in court. Now, by a strange mental curve, Father Brown saw that the first and most indispensable thing for any parish priest was the love of his people, and he thought that should be earned by being their servant. He

does not quite know if there is any proverb to that effect, but there should be one along the lines of the saying, the " Sacraments are for men ". So he made a little proverb of his own that the " Priests should be for the people ". There may not be any particular novelty about this, but the people seemed rather impressed when he told them, the first Sunday, that he hoped within two years there would not be one single person in the parish who would not be with him, and if after two years ten people wished his resignation he would gladly give it. So as to make this saying good there was an arrangement of the Masses on the hours most convenient for them; confessions would be heard at any hour; the priests would be in the confessional every day, before every Mass; and the sick would have to send in only one message. These announcements, on the first Sunday, created some mild wonder, but their advertising value was proved the subsequent Sunday, when the people, who had been bestowing their affections on the neighboring parishes, came back to their own parish, a parish in which they and some of their fathers and mothers had been baptized. The advertising value of a good deed has not been stressed enough.

The next thing to be done in the parish was to find out how many were in it, who they were and what they did, and what manner of Catholics they were; how many children, where they went to school. Priests have some pet detestations, and amongst these the work of taking a census has a prominent place. The fact is that taking a census in the city is almost impossible, because of the fact that it must be stretched out over months and constantly interrupted, and in addition the work is really overpowering. So Father Brown made an announcement the second Sunday that he wanted volunteers amongst the young ladies of the parish, who would agree to take up an intensive census of the parish so as to complete it within three days. Seventy girls showed up, the next day. It was the first time they had ever been asked to do anything in the parish, and the novelty kept one hundred or more shy ones away who would gladly have come had they not lacked the daring. The parish was divided up, block by block, and cards given out which had been purposely designed so as to gather information useful to the pastor—not as the printer

thought they should be, but as the pastor thought they should be. The census was over in three days, and showed that there were 753 families in the parish of St. Clotille.

Several letters came to the rectory expressing some wonder, or making inquiry as to the reason of the census. This was not a bad thing in itself, because when people commence to make inquiries it shows they have an interest. It should be stated that all this happened in midsummer, a most unhappy time to do anything. But things had to be made ready by September, so intensive work was demanded immediately.

The school was rather bad. It might have been worse; but it would require some imagination to conjure up anything worse. The rooms were dark, unventilated, and the only commentary that could be made was that parents who sent their children there had undoubting faith. The Sisters were hidden away in a sort of a shelf where daylight never penetrated, and where they read their office by the vivid illumination of a kerosene lamp. They had to bend down in order to get into their dormitory; but, as usual, they were happy and contented. There were six Sisters and less than two hundred pupils. On the fifth day the Sisters were removed to a decent three-story house rented for them and, for the first time, they had a rudimental sense of comfort in this parish of some wealth and affluence. Fortunately for Father Brown, a public school was lying idle within his parish. It was of no service to the Board of Education, and because of this when he approached the Business Manager of the Board, he was asked to pay $2500 a year rent. Father Brown still chuckles when he thinks that the agent might just as well have said $10,000. He would have had to pay. And then there began a race with time at scrubbing, and painting, and washing, and furnishing, that gave not only zest to life but a tremendous bit of sport to the parish. The school was opened in September with 486 children and twelve Sisters. This was a gain of almost three hundred.

Now the novelty of the Miracle Parish begins in the school. It was evident that in a parish where children come from the poor and the rich, there would always be the problem of competition in dress. Uniforms are bad for certain institutions because of the great uniformity of life already existing. But

for other institutions, like a parish school, they are exceedingly good, because they give a needed uniformity which is very helpful for the general unity that ought to be in every school. So the boys went into military uniforms and the girls in attractive, simple dresses which are called Peter Thompsons. The children manifested a great pride in their uniforms both on account of the novelty of the departure and its attractiveness. Besides, it gave a fine sense of democracy to the youngsters to find that they were all dressed alike, and that no one knew who was poor or who was rich. The children began to feel a very direct interest in their school and this was heightened by a couple of other things, if not radical, at least novel. We can all recall that only children of some affluence are usually able to have music, or, as we call them, "piano lessons." Unfortunately some children had the money and did not have the talent, and others had the talent and did not have the money. So the children in St. Clotille were examined impartially as to their capacity for music or ability in it, and those who qualified were assigned to a music class, with the result that fifty per cent of the children were given instrumental music. Only thirty per cent of these were able to pay, but it was impressed that music was as much a part of life and learning as arithmetic; and ability to pay did not figure in the matter at all. Besides instructions in instrumental music, a vocal teacher spent all his time in the school.

Maybe more intimate appeal was made to the children by another departure, namely, the establishment of a restaurant in the school. Careless parents—alas, there are such—too often go on the theory that children are like birds of the air; they will get a meal somehow or other. At noontime, too often, they rush from school to a deserted home, where they bolt down a piece of bread and a cup of tea or coffee that has been stewing since breakfast. Under-nourishment, we know, is a source of bad health and bad morals. Father Brown saw to it that every child in his school had, at least, a good substantial, excellent, well-cooked meal at the noon hour. Prices for this ran as high as seven cents, but again the tact of the Sisters cleverly concealed those who paid or those who did not pay, for the checks were given out to each alike. The restaurant adventure was not only good for the pupils but

again it gave the parish the idea that the priests were deeply interested in the welfare of the children. Here again the value of advertising was not missed. The children are the best spreaders of news. Little by little it was noised about that the parish of St. Clotille was different, and things were being done in a novel and attractive way. Parishioners who were mute where their parish had hitherto been mentioned, now became good boosters for it.

About this time the work of Father Garesché, in organizing parish Sodalities, attracted the attention of Father Brown. Here, he thought, was something that could cover all the activities of a parish and sanctify them under the mantle of Our Blessed Lady, joining them all in the holy unity that would make them a beloved family in God. Now, Father Brown admits a large prejudice for the word "Sodality" and when he was a curate it was a painful sight to see the so-called Young Ladies' Sodality march up the middle aisle, as noble a band of women as ever trod the earth, but some of them no longer "young" ladies, to put it mildly. Besides, he wanted his societies called by the name of Saints. He thought that it showed very little imagination if some patron saint might not be brought into service for every society associated with the church. "Sodality" he did not like. He liked "Guild" better. So he called in Father Garesché, whom he found to be an apostle and a zealot. They pooled their common interests to start a unified society of Our Blessed Lady in the parish of St. Clotille. The name made little difference so long as the reality was achieved. After all, Sodality is only one name for Our Ladies' children.

The parishioners of St. Clotille were now awake to a change; so that, when the pastor announced that there would be a complete organization for the parish, in all manner of units, for all possible service of God and man, there was almost a unanimous answer to the invitation to be present in the church, in assembly hall, and lodge hall. Then began the process of selecting and dividing and assigning. The men were called in, and for them the Guild of St. Clotille was established. That was meant not only to give them the spiritual aid that association brings, but actually to secure their coöperation in the administration of the parish. They were to be the advisers

of the pastor and the Big Brothers for the boys and young men of it. They were to know as much about the finances of the parish as the pastor, himself. Many of them were big business men, men of executive capacity, men whose advice would be eagerly sought in any other organization. Why waste so much talent in that which should be the gravest concern of any priest, the welfare of his parish? There was one concession to the men, namely, that at each meeting a good meal was served, each man to pay for his own, and the entertainment was to be furnished free by the parish. For the first time, men who had lived in the same neighborhood for twenty or thirty years, spoke to each other. It was insisted that no man should be allowed to leave the hall without knowing every other man there. The pastor and the priests of the parish came in this way to know their men as they never could under ordinary circumstances, and to get their coöperation in a way that no other appeal could so effectually secure. This Guild has gone on in this work, and it has not only accomplished the purpose of its establishment but it has cut out a field for itself. As an illustration of this, it may be of some interest just to state this one fact. The priests of the parish were engaged in Liberty Loan, Red Cross, and other patriotic war endeavors. The men of the Guild of St. Clotille organized themselves, gave up their time, made a house-to-house canvass of the parish, gathered up the amount of money that ordinarily would have been given in a bazaar or festival. The priests had absolutely nothing to do with the matter except receive the returns as they were made.

It is inevitable, of course, that there should be a Holy Name Society. The particular object of the Guild of the Holy Name was not to promote frequent Communion, because within two years practically every Catholic man of the parish went to Communion every month and the majority once a week. The Holy Name was made an agency for looking after the delinquent boys of the parish, aiding the organization in the Boys' Court and the Juvenile Court, acting as parole officers which in their cases meant Big Brothers to the boys that had fallen into some misfortune.

The most distressing thing about a run-down church is a shabby sanctuary, and that means poor and faded vestments,

shoddy linen, decrepid candlesticks, and usually artificial flowers. The altar and sanctuary of every church tell exactly what manner of man the pastor is; and an unattractive altar is made doubly so because not many approach it. The married women were formed into the Guild of St. Paschal, whose business was the beautifying of the altar by the work of their hands and hearts. This Guild came to number over three hundred and fifty, and so was able to divide its energies. Committees were appointed for school welfare, for church housekeeping, and for social service. Within two years this Guild has turned out vestments that compare favorably with the best work done during the Middle Ages. Practically, a complete outfit of vestments, liturgical in cut and correct in color, has been supplied for the church. People have come far just to gaze on their beauty. Apart from the love of ceremony, it is a joy to look on the Solemn High Mass, when the Gothic chasuble and the exact dalmatics bear testimony to a genuine love that went into their making. The school problems, always pressing, were substantially solved by the ladies, by actually working along with the Sisters; in the lunchroom, in preparing of entertainments and singing, in the teaching of sewing and in many of the little details which might be called Domestic Science, but which we will just call helpfulness. For the unemployed and the poor, both in the parish and outside the parish, there was always a generousness on the part of the sub-committee, whose business it was to be interested in the poor, not in theory but in a preventive and remedial way.

Unfortunately, the war upset many of the plans for the young men, and only less unfortunately, it is difficult to get a young priest or an old priest who has the talent or the tact to organize and to deal with young men. Father Brown had experience with young men's clubs, and he is sad in testifying that he has seen clubs started with a great flourish and within a year he has been tempted to call the police to suppress them. Clubs for young men must, hereafter, have a paid worker, who not only will give his time and attention but will actually be a trained man. The war, fortunately, will give us back to civil life hundreds of young Catholic men who will be able to take up this work. The priests will help in an executive capacity. However, as odds had to be faced in the parish of

St. Clotille, the young men were organized into a Guild named after St. Sebastian. True to its patron, the first purchase made by this Guild was two pair of boxing gloves, some baseball bats, and a few paraphernalia of sports. The Guild was in existence long enough to win the championship in a baseball league, and an enviable reputation as good sports and good scrappers. This Guild could have been turned over as an unit to the army. Actually, this total Guild went into the war, and I may add, without any reflection on others, long before conscription took place. Their chaplain was amongst the first to offer his services. So this Guild only indicated what it could do. It can hardly be said that it failed, because it was not fairly tried.

In organizing the Guild for the young ladies, there was an endeavor in mind to secure sufficient diversities of purpose and occupation, so that everyone could be induced to join. No matter what the parish, there is sure to be foolish social distinctions, based sometimes on a mere formality, but, at that, it must be recognized. The recognition was made rather through work, and so no petty accent was put on rich or poor. A number of the girls of the parish of St Clotille had been doing social work outside the parish and within the parish, in non-Catholic organizations. The spirit of social service was in the air, and so it was a proper thing to organize under the patronage of St. Elizabeth. To this Guild was entrusted the care of the poor of the parish, the visitation of the sick, the making of clothing for children, the securing of positions for the unemployed, and in short the doling out of counsel and need. From the beginning, it was evident that in a city parish, where poverty is always present, a social worker was needed, trained and fitted, and so the young lady who had evidenced not only a liking for the work but had already some training in it, was put in charge of the whole social endeavors of the parish, and paid a salary just as she would have been paid in similar work for any institution. The paid social worker, competent and alert, is the cheapest and best investment for any parish.

Many of the girls of the parish had the opportunity of an excellent education. Many were graduates of colleges and universities and for the most part since their quitting school

had not been in touch with any Catholic intellectual movement or enterprise. Catholic literature represented in current books, or magazines, or newspapers, had not been brought to their attention. The thought of Catholic intellectual activities did not engage them. It was an easy matter to form a guild whose purpose was the furtherance of Catholic literature by actual solicitation of subscriptions, by the purchase of papers, magazines and books, and by discussions of current Catholic topics. The practical side of the Guild of St. Catherine, for so it was called, came through the establishment of a store in the vestibule of the church, where Catholic publications could be purchased, where Catholic pamphlets were distributed and where religious articles were sold. It remains to be said about these religious articles that tawdry and ugly objects were absolutely excluded from the store.

The social life of a parish ought to be, at least, as valuable as the social life of the most important society leader in the land. Even the climber in society, to give her distinction, attaches to herself a social secretary. Father Brown hired a social secretary, whose whole time and attention were given to promote entertainment and amusement in the parish. The young folks were to be brought together and entertained; plans for every form of legitimate fun were to be carried out to the full limits of the equipment of the parish. The first secretary found a more important engagement in professional life, but the idea was too good to be abandoned, and the second, a married man, who had received his training under a famous English actor, took her place. However, the social side of the parish is nominally under the Guild of St. Cecilia. This naturally is the most popular of the Guilds. Over one hundred girls of this Guild strive to give formal entertainment to the parish. This, as will be readily seen, requires some ingenuity. Besides the work of entertaining, the girls of St. Cecilia inaugurated a musical program, which undertook the presentation of a series of light operas. These were not only creditable in themselves, but also brought out the musical talent of the parish. This actually was one of the big attainments of parish activities. Such an array of talent was discovered as to be almost incredible. Fortunately, too, at this time a young man was picked up who made no great pretention to music,

but who, having been paid the usual wretched salary of a church organist, had neither heart nor feeling for the work; but once given a living wage, he has blossomed out a musical genius. Under his direction and with the aid of a convert, made shortly before, a scene-painter, and a stage director of some ability, the presentation of an operetta became an event, not only in the parish but also in that whole section of the city. Recently, the Guild of St. Cecilia has agreed to be the patroness of the music in the school, and has undertaken as well to shoulder some of the responsibility for the deficit of $2,500 which the school sustains, owing to the fact that most of the children are receiving a musical education free. Incidentally, it may be stated that this Guild was instrumental in helping to pay for fourteen pianos, which represent the instrumental equipment of the school.

Some few activities the Guilds have in common, as for instance the gymnasium class. More recently it was found that the Social Director of the parish, being an actor of some consequence, has established a Guild of St. Genesius, for the presentation of plays and sketches. Already sixty young men and women have enrolled in this Guild, and have secured a clientele, within the parish, that fills the hall at each performance.

The only thing that the old parish bequeathed to the new was the Society of St. Vincent de Paul, because there are always some saints in every parish. But the new life of the parish did not pass over the St. Vincent de Paul Society, and the contributions to them increased more than a thousand per cent and their work kept pace with their advance.

The organization of the school, along religious lines, was not so difficult. All Sisters have a genius for organization, because they think in terms of organization. Here again the Guilds of the children were always purposeful beyond the first ideal of personal sanctification. Some service always asked; some service always demanded. The little ones are a Missionary Society. They bring cancelled stamps, tinfoil, newspapers, or pennies for that one purpose. The Guild of the Children of Mary, embracing the older children, has the same object and has been able to install, at the school, a projecting machine and a moving-picture machine to aid them

in their crusade. The boys of the school, from the Fifth Grade up, form a Junior Holy Name Society. They are, of course, a military organization and, fortunately, they always have had, as their director, a priest who had been a soldier or who, at least, had received a military training. The sense of discipline brought about by a uniform and the natural respect that goes with it has almost put out of use the word discipline. The pride in the school, as typified in the uniform, has often stayed the impulse toward roughness and lawlessness. In three years only two cases of serious infraction of discipline had to be dealt with. Finally, came the Guild of Tarcisius, for the altar boys. Now, proverbially, altar boys are not angels. They were never meant to be. But ordinarily one might think that from them would come future priests. That theory has not worked in some other parishes, but in the parish of St. Clotille it is working, because the altar boys have a Guild that is regarded with some reverence, and more than ordinary attention is given to the members of this Guild because they belong to something very holy. Many of these boys are daily communicants. In a parish that dates back sixty years, there is the sad commentary that the parish has given only one priest. Already, five of our boys are on the way.

Father Brown by no means claims the credit of all the transformation. The curates share his attitude of mind toward the people, giving freely their love and service. The Sisters show kindness and consideration; the officers of the Guilds are generous in their hospitality and obligingness. All of these influences have fused into a very compact desire to serve God through the works of charity, or mercy, or even amusement. Hence what precedes is written and set down not for glory but just to show how easily it can be done. Moreover, though it may be rather an anti-climax to state it, it all pays, not indeed in the sense that the priests are any more rewarded or the Sisters any better remunerated, but the parish, itself, is so substantially aided that it can increase its activities without being hampered by poverty. The old record of the parish of St. Clotille showed a revenue of $15,000 a year, and the good old pastor had a reputation of getting everything that belonged to the parish. Still without any particularly great pressure the last fiscal year showed that the revenue of the

Church of St. Clotille was over $61,000. It is true that the efficiency of the parish has been quadrupled and the service to the people increased proportionately, but it is a splendid comment on the people that they have appreciated what has been done, and have shown their appreciation by their generosity.

THE ARTICLES OF THE CREED.

A Plea for Restoration.

AN article, as we use the word here, is an item of belief, complete in itself, but so joined to kindred items as to form one organic body of revealed truth. The word comes from the Latin diminutive *articulus*, which signifies "a little joint"—joint being that which joins the limbs together in a physical organism. And as by a common figure of speech, "artus", came to mean the parts joined together, so "articulus", or article, in the domain of faith, has come by the meaning given to it above.

Faith, the Apostle tells us, is "the evidence of things not seen".[1] As in a court of justice trustworthy witnesses, by their "evidence" or testimony, establish the truth of something not otherwise known, so Christ and those whom He has sent to preach His Gospel establish by their preaching the truth of things otherwise unknowable. The unseen, as such, is the formal object of faith. Much subtle discussion there has been as to whether that which we can see by the light of unaided reason can at the same time be an object of divine faith. But it remains, unless we are prepared to contradict the Apostle, that divine faith is of the unseen; and, unless we are prepared to contradict reason itself, the same thing cannot be both seen and not seen at the same time by the same intellect.

The Apostles' Creed comprises twelve articles. These twelve items of belief are bound up one with the other. But each is complete in itself, in such wise that each is in itself unknowable save by divine revelation, and is therefore not logically included in another, at least so far as human reason can discern such inclusion. This follows from the fact that

[1] Heb. 11:1.

"faith is the evidence of things not seen." Now it is an accepted principle of Catholic teaching that the public revelation of God to men ceased with the Apostles. There can be no addition to "the faith once delivered to the saints." What the Creed, therefore, comprises to-day it comprised from the first—twelve articles, neither more nor less. This is, also, the received teaching. It is set forth in the Catechism of the Council of Trent, and in all our catechisms; it is affirmed by all Catholic theologians. And the testimony of Christian antiquity is in accord. The Creed expounded by St. Augustine in his sermons, by Rufinus in his commentaries, has twelve articles. And St. Leo the Great testifies that it is "duodecim apostolorum totidem signata sententiis"—ear-marked as Apostolic by having the Apostolic number of articles.

But while the voice of Christian antiquity chimes with that of to-day on this point, we find strange discord when we come to the division of the Creed into articles. The best way to bring this out is to set down side by side, and article by article, the Creed as we have it to-day and the Creed as it stands out in the pages of Augustine and Rufinus:

Apostles' Creed.	Old Roman Creed.
1. I believe in God the Father Almighty, Creator of heaven and earth	1. I believe in God the Father Almighty
2. And in Jesus Christ His only Son our Lord	2. And in Christ Jesus His only Son our Lord
3. Conceived of the Holy Ghost, born of the Virgin Mary	3. Born of the Holy Ghost and the Virgin Mary
4. Suffered under Pontius Pilate, was crucified, died, and was buried	4. Crucified under Pontius Pilate and buried (He descended into hell)
5. He descended into hell; the third day He arose again from the dead	5. The third day He rose again from the dead
6. Ascended into heaven, sitteth at the right hand of God the Father Almighty	6. Ascended into heaven

7. From thence He shall come to judge the living and the dead	7. Sitteth at the right hand of the Father
8. I believe in the Holy Ghost	8. From thence He shall come to judge the quick and the dead
9. The Holy Catholic Church, the communion of saints	9. And in the Holy Ghost
10. the forgiveness of sins	10. Holy Church
11. The resurrection of the body	11. Forgiveness of sins
12. And the life everlasting	12. Resurrection of the flesh

It is not hard to decide which of these divisions we should follow. Certainly the old one: first, because it is the ancient and original division, and secondly, because it is demonstrably the true one. That which we put in the twelfth place to-day, was not at all in the ancient Creed of the Church. Therefore it is not an article of the Creed—not an item of belief, complete in itself, and underivable by process of reasoning from any other article. Indeed we have such excellent authority as St. John Chrysostom for saying that the words "and the life everlasting", which first ran "unto life everlasting", were originally a gloss on the resurrection article. "And as the word 'resurrection'," he tells us, "is not enough to convey the whole truth (for many who rose again died again, as did those who rose under the Old Dispensation, as did Lazarus, and those who rose when Christ died), we are taught to say, *and in the life everlasting.*" [2]

The Creed to-day, as in the days of the Apostles, embodies twelve statements of divine truth explicitly revealed by God; no more, no less. It rests on the doctrine of the Holy Trinity as its foundation. This doctrine was but dimly shadowed forth in the Old Testament; it stands out in bold relief in the New. Our faith in each of the three Divine Persons is expressed in a distinct article: I believe in the Father; I believe in the Son; I believe in the Holy Ghost. Then we affirm our belief in the work appropriated to each; to the Father the work of creation, to the Son the work of redemption, to the

[2] Sermon 40, Migne *P. G.*, tom. 61.

Holy Ghost the work of sanctification and regeneration of the whole man, body and soul. But the work of creation lies in the order of nature, and God as Creator or Maker, or Lord of All (as the original Greek has it), is known by the light of natural reason. It is not, therefore, as Creator that we profess our faith in the Father Almighty, but as Father of our Lord Jesus Christ and of all that become His children by the adoption of grace. This is the unseen element of the first article, strictly beyond the ken of reason when left to itself. The words "Creator of heaven and earth," were added in the East to offset the heresy of Marcion (A. D. 144), who pretended that the God of the Old Testament, the God who made the world, was not the Father of our Lord Jesus Christ.[3]

The second and third articles are the same in both forms of the Creed. In the fourth we note an important difference, "Crucified under Pontius Pilate and buried," of the Old Roman Creed, is expanded into "Suffered under Pontius Pilate, was crucified, died, and was buried." And the words "He descended into hell," which appear in the Creed of Aquileia, and which Rufinus joins with "buried," are, in our form of the Creed, transferred to the resurrection article. Rufinus, as has been intimated above, says the words are implied in "buried," of the fourth article; and he is right. They supply the unseen element of that article. Pagan Romans and unbelieving Jews saw Christ crucified and His Body laid in the rock-hewn tomb. Only God and His Angels saw the Soul descend into hell. The death of Christ involved the descent of His Soul into the underworld of spirits, whither every disembodied soul, from Adam and Eve down, had gone before His coming. On the other hand the resurrection of Christ involved, not the going down of His Soul into hell, but the coming up of His Soul out of hell to be united once more with His Body. The words, "He descended into hell," form, therefore, part of the death-article, and should be restored to their proper place in our Creed.

From the sixth article to the twelfth the difference between the two divisions of the Creed is radical. From this point on

[3] Cf. Irenaeus, Bk. 1, c. 27, n. 2.

to the end the two schemes of division are irreconcilable. In the Creed as we have it, "sitteth at the right hand of the Father," is made part of the sixth article; in the Old Roman Creed, the Session is a distinct article, and is put in the seventh place. Here again the old scheme of division is right; the new is wrong. In fact, when we examine the tabular form of the Old Roman Creed given above, we find that the Session must be a distinct article to make up the number twelve. In the new division, it is plain that the Session has been linked with the Ascension so as to make room for "the life everlasting" in the twelfth place. But, as we have seen, these words were not at all in the Creed originally, and do not in any case constitute a new article of faith, because the truth they embody is necessarily implied in the resurrection-article. What is more, from the nature of the case, the Session is by itself an article of faith. It is a complete item of belief, such that it could have become known to us only by divine revelation. True, from the ascension-article we gather that our Blessed Lord is in Heaven, Body and Soul. But the words, "sitteth at the right hand of the Father," define the position which He holds there in a way passing the reach of human reason. Indeed, the mind of man can never seize the full import of the great truth set before us in this highly figurative and symbolic form of words until faith is merged in vision. Nor could it, in the first instance, prudently assent to a statement couched in such a form of words, except on the authority of divine revelation. We note that St. Stephen saw "Jesus standing on the right hand of God".

But how are we to account for the present division, which, as I have elsewhere observed,[4] has behind it quite a hoary past, and would be venerable if it were possible for error ever to be venerable? It would seem to have had its origin in a sermon on the Symbol mistakenly attributed to St. Augustine. Augustine's word has ever carried great weight, and for many centuries was understood to be pledged for what is now regarded as a purely legendary account of how the Twelve Apostles composed the Creed. I transcribe the legend from the text in Migne, omitting the comment interspersed with

[4] *The Symbol of the Apostles*, p. 312.

the words supposed to have been contributed by each of the Apostles. The reader will note that the divisions of the Creed correspond exactly to those that we have to-day:

On the tenth day after the Ascension the disciples composed the Symbol. Peter said: (1) "I believe in God the Father Almighty, Creator of heaven and earth." Andrew said: (2) "And in Jesus Christ, His only Son, Our Lord." James said: (3) "Who was conceived of the Holy Ghost, and born of the Virgin Mary." John said: (4) "Suffered under Pontius Pilate, was crucified, died, and was buried." Thomas said: (5) "He descended into hell. The third day He arose again from the dead." James said: (6) "He ascended into heaven, and sitteth on the right hand of God the Father Almighty." Philip said: (7) "Thence He shall come to judge the quick and the dead." Bartholomew said: (8) "I believe in the Holy Ghost." Matthew said: (9) "The holy Catholic Church, the communion of saints." Simon said: (10) "The remission of sins." Thaddaeus said: (11) "The resurrection of the flesh." Mathias said: (12) "The life everlasting." [5]

We know that Mathias didn't say "the life everlasting," for the reason that there were no such words in the original Apostles' Creed. I say "the original Apostles' Creed," not the Old Roman Creed; for the ancient and universal tradition which ascribes to the Twelve the authorship of the Creed stands as firm as a rock. Harnack says the Creed was drawn up at Rome about 145 A. D. Kattenbusch also holds to the Roman origin of the Creed, but pushes back the date about half a century. Professor McGiffert [6] agrees with Harnack, and tries to show that the Roman Church formulated the Creed in opposition to Marcion. But Tertullian, who had the advantage of living about seventeen centuries nearer to the time when the Creed was drawn up, tells us that the Roman Church first

[5] Serm. 240 (Migne, tom. 30). In the middle ages the history of the development of the Creed, on the lines of Scripture and Tradition, from the ancient Symbol, with its monumental terseness, into the Apostles' Creed of to-day, seems to have been unknown. Hence no end of confusion in the division of the Creed into articles. Reiffenstuel (*Jus Canonicum*, Vol. I) prefers that of Scotus (in 3 dist. 25). The Subtle Doctor, indeed, rightly joins "the life everlasting" with "the resurrection of the flesh", of the twelfth article; but he makes a special article of the "descent into hell", putting it in the fifth place, and drops the Session altogether! Reiffenstuel incidentally confirms the view put forward above to account for the present division, expressly citing Augustine as authority in the sermon on the vigil of Pentecost.

[6] *The Apostles' Creed.* Chas. Scribner's Sons, 1902.

"learned" the Symbol which she afterward "taught" the Churches of Proconsular Africa.[7]

What the Roman Church had thus to "learn," she did not compose. The idea that she formulated the Creed to meet the errors of Marcion is, on the face of it, absurd. The fundamental error of that heresiarch was his denial that the Maker of heaven and earth is the Father of our Lord Jesus Christ. A Creed formulated to confute this error would have in the first article the explicit statement that the Father Almighty, whose only Son is Jesus Christ, is Maker of heaven and earth, or Maker of all things. Now it was long after Marcion's time that these words were added to the Old Roman Creed. And the "Father Almighty" of its first article, especially in the Greek form "Lord of All", does not directly strike at the error of Marcion, who might still maintain that the "Father and Lord of All" of the Creed was not the Maker of heaven and earth, the God of the Old Testament. In fact, this was precisely what Marcion did maintain, that God the Father of our Lord Jesus Christ was above the world-maker, whom he spoke of, therefore, as the Demiurge.

A German Catholic writer, whose name I do not recall, has recently pointed out that the words "under Pontius Pilate," of the third article of the Creed, witness decisively against its Roman, and for its Judean, origin. No one living in Rome would dream of fixing the date of the Crucifixion, especially a hundred years or so after the event, by saying that it happened under Pontius Pilate. Imperial Rome always dated events from the time that she was founded, A. U. C., or by giving the names of her rulers for the time being, kings, consuls, or emperors. The name of an obscure governor of a remote province would have signified nothing to a Roman, and could never serve to fix a date. On the other hand, Pontius Pilate was the concrete embodiment of supreme power in Judea, and anything happening during his term of office would be spoken of as taking place under him. So St. Luke places the beginning of the Baptists' ministry in the time when Pontius Pilate was governor of Judea, though to fix the date

[7] "Videamus quid didicerit, quid docuerit, quid cum Africanis quoque ecclesiis contesserarit."—De Praes. 36.

more exactly he tells us it was the fifteenth year of the reign of Tiberius Caesar.

And not only does the form of words "crucified under Pontius Pilate" witness to the Judean origin of the Creed; it also goes to show that the Creed was drawn up while the great tragedy of Calvary was still fresh in living memory. An illustration may best serve to bring this home to us. It is but forty years since Frederick Temple Hamilton Blackwood, the Marquis of Dufferin and Ava, was Governor-General of Canada—a far more important position in the British Empire than that of Pontius Pilate in the Roman. Yet even if Canadians were in the habit of fixing the date of events by linking them up with the name of the Governor-General, it would be quite futile to say to-day that a certain thing happened under Frederick Blackwood, for the excellent reason that hardly any one of this generation as much as remembers the name. Even the title Marquis of Dufferin, by which he was known to Canadians, is now strange to the ears of the generation that have grown up since his day. But if you tell them that a certain thing happened in the reign of Queen Victoria, they will quickly make it fit in with the rest of their mental furniture. So swiftly does that which is local and subordinate fade from the view.

It may be urged against all this that the Authors of the Creed had no intention of giving the date of the Crucifixion, but merely wished to indicate that Pontius Pilate was the judge by whom Christ was condemned. That however is not what the phrase "sub Pontio Pilato" signifies at all. Its meaning is as unmistakable in the Latin of the time as is that of "sub Nerone," "sub Domitiano," "sub Valente." The other meaning would have to be expressed by some such phrases as, "judicante Pontio Pilato," "a Pontio Pilato ad necem damnatus." This appears even more plainly from the original Greek, which has ἐπὶ Ποντίου Πιλατου. Now ἐπὶ with the genitive, in such a connexion, means, and can only mean, "in the days of". Beyond question what it gives us is the note of time. Cf. Acts 11:28; Mark 2:26; Luke 2:4; 5:27.

To demonstrate the Judean origin of the Creed is to establish the authorship of it by the Twelve Apostles. Only by their supreme authority could a Baptismal Confession and

Rule of Faith be formulated in Judea; only by their supreme authority could a Creed of Judean origin be made to bind the Christian conscience in Imperial Rome and to the ends of the earth. Already in the second century the Creed of Christian Churches everywhere was one and the same. "To this Rule," says Irenaeus, "consent many nations of the barbarians, those I mean who believe in Christ, having salvation written by the Spirit in their hearts, without paper and ink, and diligently keeping the old Tradition."[8] And again: "Thus while the languages of the world differ, the tenor of the Tradition is one and the same. And neither have the Churches situated in the regions of Germany believed otherwise, nor do they hold any other Tradition, neither in the parts of Spain, nor among the Celts, nor in Egypt, nor in Libya, nor those that are situated in the middle parts of the world."[9]

Out of the welter of controversy which Historical Criticism has stirred up about the Creed, the ancient tradition of its Apostolic authorship emerges triumphant. Before St. Paul ever set foot in Rome there was, he tells us, "an outline of teaching" which was delivered to the Roman neophytes (or "unto which they were delivered," as the Greek has it) on the day of their baptism.[10] It was the Old Roman Creed; the Creed which the Roman Church "learned," not made, as Tertullian tells us; the Symbol of the Apostles; "the Faith once delivered to the saints."

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LEARNING FROM ST. PAUL HOW TO READ ST. JOHN.

FROM the earliest Christian ages the profound difference between the Fourth Gospel and the Synoptics was pointed out. The "spiritual" evangel, as John's Gospel was called, contains an amount of doctrine not to be found in the Synoptics. Is this to be accounted for by the fact that the Synoptists, writing early after Christ's death, though recording all that was taught in their day, could but sketch the doc-

[8] Against Heresies, bk. 3, c. 4, 2.

[9] Ib., bk. 1, c. 10, 2.

[10] Rom. VI. Cf. *Questions of the Day*, by the present writer, Vol. II.

trine in its embryonic state, whilst St. John gives it in its definitive form as developed during half a century, through deep thinking under the guidance of the Holy Ghost?

This solution could be presented in a sufficiently orthodox manner, with proper distinctions and explanations: still, too often it assumes an extreme and exaggerated form hardly reconcilable with the dogma of Biblical inspiration and apt to discredit the teaching of the Fourth Gospel.

Another solution of this problem is offered by Father Lévesque.[1] Perhaps we should style it a restatement of a very ancient and traditional position.

The profound difference between the Synoptists and St. John in point of teaching, according to the learned professor, is not to be accounted for by a doctrinal development extending over half a century, but merely by a difference of point of view demanded by the circumstances of the composition of both writings and prompted by the end which the writers respectively had in mind. What the Synoptists intended was merely to give a summary of the catechesis preached by the Apostles from the beginning. This elementary teaching—such as recorded in the Synoptics: the catechesis, as it were, of initiation —contained only what was considered most essential to neophytes, and it was completed afterward by a higher teaching. If we take, for instance, the question of Christ's divinity as treated in the Synoptic Gospels, we who have received from the Church a more explicit teaching can easily enough realize the full value of the declarations of the Son of Mary about Himself, and the deepest meaning of the name Son of God, when we read the narratives of the Baptism of Christ, of the Transfiguration, of St. Peter's confession;[2] the parable of the wicked husbandmen;[3] or Christ's answer to Caiphas,[4] or Christ's saying.[5]

In that same hour, he rejoiced in the Holy Ghost, and said: I confess to thee, O Father, Lord of heaven and earth, because thou hast

[1] E. Lévesque, S. S., *Nos Quatre Évangiles, leur composition et leur position respective;* Paris, 1917; especially pp. 206-272, "La doctrine".

[2] Mt. 16:13-20.

[3] Mt. 11:1-12.

[4] Lk. 22:66-71.

[5] Lk. 10:21-24.

hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight.

All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the son will reveal *him*.

And turning to his disciples, he said: Blessed are the eyes that see the things which you see.

For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

But whilst such isolated texts, partly enigmatic, supplied a glimpse of the transcendent nature of Christ, they did not impart full light or give a complete understanding to the converts who heard them for the first time. A further light was needed; which was to come from the explanations and developments supplied by a higher kind of teaching; or rather should we say that such exceptional texts as Luke 10: 21-24 are samples of the higher teaching. They are unlike the rest of the Synoptics, which aim at giving mostly the elementary catechesis supplemented by a higher teaching.

St. John's Gospel does not contain this elementary teaching of the whole doctrine, for his intention was not to add another record of the Apostolic catechesis to the three already existing. His aim in writing his Gospel was to prove that Jesus is the Messias, the Christ, the true Son of God, and that in Him alone we have life everlasting. Having to answer those who denied the divinity of Christ, he thought that the most decisive proof would be the testimony of Christ about Himself. Hence he made a choice of Christ's deeds and sayings which seemed to him best suited to his aim, viz., the affirmations of Christ about His divinity, and His unspeakable relationship with the Father, as well as the supernatural life which He had come to bring to men.

Now before St. John decided to write, he had preached for fifty years. For, being an Apostle, John's mission was not to write but to preach, as a witness to Christ. Did he preach only what he wrote? Most likely he neither confined himself to that one topic, nor did he always employ that method, suited for a transcendent teaching, when he was instructing converts

from Judaism or Gentilism, but he would adapt his method and the subject treated to the degree of preparation of his audience; now preaching only the elementary catechesis, now imparting a higher kind of teaching. Therefore the main point we have to establish is this: Many years before John wrote his Gospel there were simultaneously two kinds of teaching given by the Apostles to the Christian congregations, an elementary one such as we find recorded in the Synoptics; a transcendent one, such as we find in the Fourth Gospel, on the one topic of the divinity of Christ. Whilst St. John wrote on this point he nevertheless had taught also the rest of the doctrine and in both ways: the elementary one and the higher one. On the other hand, whilst the Synoptists in their writings record only the elementary catechesis, they were aware of another kind of teaching, of a higher degree which, however, they did not intend to record.

Now St. Paul is the authority we depend upon to establish this cardinal point of the proposed solution, namely, the *simultaneous* existence of both kinds of teachings. So that we really learn from St. Paul how to understand St. John, that is, how to realize that St. John's Gospel need not be the expression of a late development in the doctrine of Christ, but represents simply one special way of teaching the very same doctrine preached from the beginning just as explicitly, both by himself and by the other Apostles who had heard it from Christ, as well as a way of teaching demanded by the special purpose of his book. For if forty years before John wrote his Gospel, Paul taught the very same doctrine as the one found in the Fourth Gospel, there was evidently no need for John to wait until the end of the first century, pondering over the teaching of Christ, before he could preach it. He knew of it; he imparted it orally, even before Paul wrote his Epistles; so did the other Apostles. But he wrote his Gospel only at the end of the first century, because, then, special circumstances led him to do it. And if such is the case, nothing would remain of the contention that John's evangel represents not the doctrine taught by Christ, but a later development, the result of the Apostolic thought. Nothing would remain of the objections made against the doctrinal character of his Gospel and the historical value of his statement. And

if the doctrine of the Synoptists is, at times, found inferior to that of John, we must not hesitate to take it from these latter as equally ancient and genuine, and historical. For if Paul preached it even before the Synoptics were written, why should we hesitate to attribute it to Christ? The question indeed is of paramount importance. Let us see the facts and examine the texts of Paul.

As to the principle of a twofold teaching, Paul is very clear and explicit. He tells his readers of the difference between the solid food of doctrine reserved for full-grown men and the food of children which is milk: *quibus lacte opus est non solido cibo.*[6] But he intends to pass over the elementary instructions in order to give to his readers what is more perfect.[7]

Therefore the two teachings, the elementary one of the Synoptics (*terrena*), and the transcendent one of St. John (*coelestia*,[8] or *profunda Dei*,[9]) had been coëxisting for a long while when John wrote. St. Paul is an irrefutable witness to this fact.

The elementary catechesis preached by Paul is alluded to in several passages of his Epistles. But we are rather concerned with the higher doctrine by which he had completed the elementary one even in his preaching. Of course, we have only part of it in his Epistles, for, if we except Romans, they are occasional writings prompted by special actual needs of the Churches he had founded. Sometimes he simply recalls a familiar point of doctrine, in order to derive from it some moral application. The well-known verse (Phil. 2 : 7) on the preëxistence of Christ is inserted in an exhortation of this kind: Sacrifice your own rights in view of the common good, since Christ, equal to God, did not hesitate to annihilate himself and take upon himself the condition of man in order to bring about our salvation. Some other times he is prompted to develop more fully a point of doctrine treated in a letter addressed to another Church, as when in the year 57 he writes to the Corinthians to urge them to be generous toward the Church in Jerusalem: "For you know the grace of our Lord

[6] Heb. 5 : 12.
[7] Heb. 6 : 1. Cf. I Cor. 2 and 3.
[8] Jn. 3 : 12.
[9] I Cor. 2 : 10.

Jesus Christ, that being rich he became poor, for your sakes; that through poverty you might be rich ".[10] Is not this the same theme as the one treated in Phil. 2 : 7? Since he only repeats in his letter to the Philippians what he had taught them before, and since he wrote II Corinthians probably from Philippi, does it not seem likely that this appeal to the generosity of the Corinthians was written right after a sermon preached at Philippi on the preëxistence and the self-abasement of Christ?

It would be a mistake to conclude from the fact that St. Paul, in a more recent Epistle, gives a more complete teaching on a given point, that a doctrinal progress has taken place in his mind. The only logical conclusion is simply that the actual needs of such or such congregation made it advisable or necessary for Paul to impart a fuller teaching.

There seems to be no progress in St. Paul's doctrine. He received it, as he often says "*quod accepi, hoc tradidi*," and he knows that he is in agreement with the other Apostles.

Probably the best means to obtain the elementary catechesis of St. Paul would be to take the Gospel according to St. Luke, for the *medicus carissimus* was following Paul in his missionary journeys; he heard him preach and probably repeated often himself what he had heard from Paul's lips. Still when he writes the Acts he says nothing about Paul's letters: when he writes his Gospel he confines himself to the elementary catechesis without any mention of the higher doctrine preached by his master in all the Churches. This is not due to a doctrinal progress, but to the special purpose he (like Matthew and Mark) had in view.

It is mostly the higher doctrine of St. Paul that we read in the Epistles, though they do not contain it in its entirety.

Fr. Lévesque compares the teaching of St. John with that of St. Paul and shows that John's doctrine, though identical substantially with that of Paul, sounds more primitive and consequently reproduces more literally the teaching of Christ. How far are we from a doctrinal development due to the Apostle's pious meditations!

[10] II Cor. 8:9.

In the Fourth Gospel there are chiefly three elements to be considered, according to Fr. Lévesque: (1) the Gospel itself, (or the substance) which claims to be a testimony; (2) the prologue which is a preface to the Gospel, and sums it up in a less concrete manner; (3) the *Logos* twice mentioned in the prologue and nowhere else in the Gospel. Now these three elements may not be all of the same date in St. John's teaching. Whilst the Prologue may have been written just for his book and the name *Logos* may not have been used before he actually wrote his Gospel, the substance of his work may have been taught by him many years before. But of course what is most important for our purpose is the substance of the Gospel, a thesis made of two parts: (1) Jesus is the Messias, the Son of God; (2) He gives life everlasting to those who believe in Him. *Haec scripta sunt ut credatis quia Jesus est Christus, Filius Dei, et ut credentes vitam habeatis.*[11]

John proves that Jesus is the Son of God by Christ's own testimony. No one can read the Fourth Gospel and doubt that Christ makes Himself the Son of God, and claims the divinity in the most literal and transcending sense, and that He is understood by the Jews to make the claim—a blasphemy to their mind.

Likewise, nothing can be more clear and even explicit than Paul's doctrine on the divinity of Christ. According to the great Apostle, this Son of David, born of a woman, is really God's own Son, the Son *par excellence*, the only begotten Son.[12] He is the "super omnia Deus benedictus in saecula",[13] the image of the invisible God, first born before all creatures, and even Creator of all things;[14] the great God and Saviour.[15] He was in the condition of God and, nevertheless, in spite of His equality with God, He took our human condition. Such affirmations leave no room for doubt. Paul, as well as the Churches which received his teaching, firmly believed that Jesus is truly the Son of God, equal to His Father.

[11] Jn. 20:31.

[12] Rom. 1:3, 4, 9; 5:10; 8:3, 29, 32; I Cor. 2:9; II Cor. 1:19; Gal. 1:16; 2:20; 4:6; Eph. 1:6; I Thess. 1:10, etc.

[13] Rom. 9:5.

[14] I Col. 1:13-20.

[15] Tit. 2:13-14.

Now these declarations of Paul, whilst they are as clear as those of John, are of a different character. They are less concrete, less primitive. They are truths of faith, presented in a somewhat abstract form—whilst St. John is merely quoting Christ's testimony to Himself. In the Fourth Gospel, Jesus affirms what He is conscious of being, of seeing, of feeling. When speaking of the inaccessible God, Christ gives us the impression that He is at home, moving in His own sphere. What the Jews consider as most intolerable and blasphemous pretention in a mere man, howsoever great he may be, Jesus claims for Himself in the most natural manner. "Deum nemo vidit unquam, unigenitus Filius qui est in sinu Patris ipse enarravit".[16] John heard Christ speak thus, and he preserved for us this testimony. He is merely an echo, a witness.

Besides, Christ's affirmations are connected with facts, miracles, or even Jewish festivals; they are spontaneous. And still they are somewhat veiled; for a certain amount of reserve and precaution was necessary in order to prevent too brusque a clash in the Jewish mind, as well as a premature violence from His opponents so anxious to catch Him in words. This is just what must have taken place; this is just the way we should expect Christ would have given testimony to Himself.

Now there is no trace of such reserve in Paul's Epistles. He affirms categorically; he does not feel the need of proving, so generally accepted is the teaching that he proposes.

Evidently then the way in which Christ's divinity is affirmed in St. John sounds more primitive, more original, than that of Paul. But since Paul wrote thus forty years before John's Gospel was written, there certainly was no need for John to wait half a century before being able to write his Gospel. Whilst he wrote at a later date than that of the Epistles, he must have preached the contents of his work before Paul wrote his letters.

On the second idea of John's Gospel—the life imparted us through Christ—Fr. Lévesque shows the same identity of doctrine with that of Paul, though expressed in a more archaic and primitive tone in John. Both John and Paul

[16] Jn. 1:18.

differ on this point from the Synoptists, who merely identify with the kingdom of God that life everlasting; both John and Paul repeatedly describe that life as coming from Christ who is the vine (Jn.), or the head (Paul) of the body of which we are the members. To this topic Paul returns in every one of his letters, (for instance, Col. 2: 18, 19, etc.), but always from a practical point of view. Whilst John teaches the principles, Paul comes down to the practical applications to the daily life of the Christians. And here again John's testimony on the sayings of Christ sounds more primitive than the doctrine of the Epistles.

As to the Prologue, the work of John, the result of deep, concentrated thought on the contents of the Gospel to which it is prefaced, we readily confess that in its actual form, at least, it was written expressly for the Gospel and only at the date when the Gospel was composed, since it sums up the fundamental ideas of the work, namely, the revelation of the eternal Word, the Son of God, the light of the world versus unbelief and faith, both of which grew on parallel lines. But if we examine each of the ideas of the Prologue separately, there is no doubt that every one of them might have come to John's mind long before he wrote his Gospel. If we except the name *Logos* and perhaps the share attributed to Him in the work of creation, each is derived from the words of Christ as quoted in the Gospel. Why could not John have had in his mind all those ideas, and even synthesized them to some extent, long before the end of the first century, since, thirty or forty years before, St. Paul was imparting the very same teachings to the churches he had evangelized, and this doctrine was received without opposition in all those churches, whilst his preaching on the uselessness of the works of the Law for justification had been strongly opposed by Judaizers. Perhaps we might even trace all these thoughts and ideas of John to the day of Pentecost.

Now, to show that all the ideas of the Prologue are to be found in the Gospel, it is enough to give the following parallel references: preëxistence of the Son of God before all time, Jn. 1: 30, 6: 42, 8: 58, 17: 5; God the Father and His Son are both distinct and one, 3: 13, 5: 30, 44; 6: 57, 8: 14, 42; 10: 24-38, 13: 3, 14: 10, 11, 20, 16: 15-28, 17: 3; the Word is

God in essence, 5:44, 8:25, 11:25, 17:3, 20:28-31; the Light of the world, 3:19, 8:12, 9:5, 12:35, 50, 14:6, 18:37; life, 4:10, 5:26, 6:3, 33, 51, 11:25, 14:6, 17:2; the light of life, 8:12; a light not received by men, 3:19, 21; 5:43, 9:39, 12:35, 46; He gives life to those who receive Him, 3:36, and all receive of His plenitude, 13:2, 14:6, 17:11, 13.

As to the name "Logos", nowhere do we find it in Christ's discourses: it is to be found only in the Prologue (1:1, 14; in the Apocalypse—19:13; and in the first Epistle of John—11). Possibly this name became part of the Christian doctrine only toward the end of the first century. Now under whatever influences—Biblical or philosophical—John may have been led to employ this name, it is not essential to John's purpose. What is essential is the idea of Divine Sonship, since he intends to prove that Jesus is the Son of God. Now surely John did not need fifty years of mental work to teach this theology which had been taught by St. Paul. Of course the Apostle of the Gentiles does not use the name "Logos", but does he not develop even more fully than John the special features attributed to the Logos in the Prologue, namely, the share He had in the work of creation? "Yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him".[17] "Who is the image of the invisible God, the first-born of every creature. For in him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist".[18]

To the Son of God, Logos, Divine Word, St. John assigns the same rôle in the creation of the world as the Son of God, the eternal Wisdom, is proclaimed by Paul to have accomplished.

Likewise, just as St. John says: "Verbum caro factum est" (1:14), St. Paul says equivalently, though less concisely, "In Ipso habitat plenitudo divinitatis corporaliter" (Col.

[17] I Cor. 8:6.
[18] Col. 1:15-17.

2:9). He also says: "Cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo, sed semetipsum exinanivit, formam servi accipiens" (Phil. 2:6).

Just as St. Paul teaches that by becoming man the Son of God manifested outwardly and visibly the invisible God, so John ends his Prologue with a similar declaration: "Deum nemo vidit unquam; Unigenitus qui est in sinu Patris, ipse enarravit."

Therefore there is no reason why the testimonies contained in the Gospel of St. John, as well as the doctrine of the Prologue (if we except the name "Logos"), would not have been known to the Christians, at the time when Paul wrote his Epistles, or the Synoptists were compiling the elementary catechesis.

Why not then, if such is the case, attribute the same value to St. John's Gospel as to St. Paul's Epistles, the authority of which is hardly rejectable. This is indeed a great conquest won against modern difficulties, and the elimination of objections that are often met.

Nor can it be said that, should the discourses of Christ in the Synoptics be genuine, those given in St. John were so different, both as to the method and the topics, that they cannot be our Lord's words.

This often-repeated objection cannot stand against the solution advocated by Fr. Lévesque. Of course if both sets of discourses were presented as the ordinary way of teaching employed by Christ, there would be evidently a contradiction; but one represents His ordinary method, the other a rather exceptional way of imparting His doctrine. Is it not properly conceivable that the same person may have two ways of teaching—the one more simple, more popular, and the other more transcendent; especially when the doctrine bears on different topics? The distinction between the *terrena* and *celestia* proves here again very useful.

Never does St. John affirm that Christ was teaching all the time, as he represents Him on a few special circumstances; nor do the Synoptists give us the impression that Christ never used a method different from the one described habitually, since, as it was said before, they record at least one *logion* (Mt. 11:25-27, Lk. 10:21, 22), which sounds altogether Johannine and seems to belong to the higher teaching of Christ.

Besides, it must be said that John evidently sums up the discourses of our Lord, and owing to this condensation it is natural enough that those discourses on difficult topics would not be as clear, as plain, as obvious as the elementary, parabolical teaching.

From John we learn how to read the Synoptics, namely, we realize that the differences in their respective narratives do not amount to a contradiction, but that they are due to a difference of plan and design. The Synoptists did not intend to narrate the whole life of Christ; they voluntarily and designedly limited themselves to the fourfold division into which the facts of Christ's life were distributed by the early preachers. St. John positively intended to give the series of Christ's journeys to Jerusalem. The two narratives are not contradictory at all, and they throw light on each other so that we really learn from John how to read and better understand the Synoptics.

The same is true of the doctrine. Designedly, the Synoptists refrain from presenting anything but the compilation of the elementary catechesis. St. John deliberately confines himself to the higher teaching in proving the divinity of Christ. There is no contradiction, though there is a great difference. The reason which accounts for it is not to be found in a supposed development of the doctrine; it is simply the special design of John in writing his Gospel.

But from the fact that he did not write this higher doctrine before the end of the first century, when he actually decided to write it, it does not follow that he could not have taught it before, on account of the doctrine's not being sufficiently developed. Even, that he positively must have possessed it, and likely have taught it, we proved from the historical fact of Paul's teaching that very same doctrine years before the writing of the Fourth Gospel. And in this sense we are really learning from St. Paul how to read St. John.

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Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLA

AD IACOBUM S. R. E. CARD. GIBBONS, ARCHIEPISCOPUM BALTIMORENSEM, GUILELMUM S. R. E. CARD. O'CONNELL, ARCHIEPISCOPUM BOSTONIENSEM, CETEROSQUE ARCHIEPISCOPOS ET EPISCOPOS FOEDERATARUM AMERICAE CIVITATUM DE EPISCOPORUM CONVENTIBUS ET DE SACRA AEDE IMMACULATAE VIRGINI WASHINGTONIAE DICANDA.

Dilecti filii Nostri, venerabiles fratres, salutem et apostolicam benedictionem.—Communes litteras vestras Washingtonia datas, quo dilecti filii Nostri Iacobi S. R. E. Presb. Card. Gibbons quinquagesimum episcopatus natalem ad celebrandum coiveratis, reddidit Nobis, istinc nuper reversus, ven. frater Bonaventura, archiepiscopus titulo Corinthiensis, Nostrae apud vos in tam singulari evento interpres nuntiusque laetitiae. Confirmarunt eae quidem, novo pietatis studiique erga Nos vestri testimonio, quam coniuncti Nobiscum sitis; quam vero coniuncti inter vos, sollemnia ipsa, cura et frequentia omnium vestra, apparate feliciterque acta, clariore in luce collocarunt. Utrumque vobis, venerabiles fratres, vehementer gratulamur; at id tamen vehementius, quod ea usi estis opportunitate, ut de rebus maximi momenti, quae ad Ecclesiae reique publicae utilitatem aeque pertinent, communiter disceptaretis. Comperimus enim vos animis decrevisse concordibus, unum in locum quotannis convenire universos, consilia ad rem catholicam

provehendam aptiora inituros, itemque duos constituisse e gremio episcoporum coetus, quorum alter praesertim de re sociali, alter de recta puerorum iuvenumque institutione quaestiones perscrutetur et ad ceteros conlegas referat. Dignum sane propositum cui accedat, cum voluptate animi coniuncta, commendatio Nostra. Crebri enim episcoporum conventus, quos haud semel probarunt decessores Nostri, mirum quantum inserviunt catholici nominis incremento; quandoquidem, si in commune conferant singuli quidquid investigando experiendoque didicerint, expedita res erit dispicere qui serpant occulte errores, quae cleri populique disciplinae detrimenta immineant, quae praesto sint, ad eos evellendos, ad hanc firmandam remedia, num animorum motus in regione vel tota ipsa republica deprehendantur, quos ad regundos vel aequis continendos finibus Pastorum sollertia sit valde profutura. Cum propulsatione autem mali it pariter consectatio boni, ad quam alii aliorum incitantur exemplis. Sicubi enim laetiorem fructuum segetem certa quadam via ac ratione excrevisse appareat, nemo non videt, episcopos, qui in coetum convenerint, id, pro temporum rerumque condicione, in sua quemque dioecesi, acturos certatim esse, quod alibi fieri viderint cum tam praeclara animorum utilitate. Neque vero est cur fusius hortemur, adeo res urget, ut actionem, quam oeconomicam socialem vocant, studiose constanterque persequamini; caveatis tamen, ne populares vestri a christianis rationibus, quas fel. rec. decessor Noster Leo XIII in Encyclicis Litteris *Rerum Novarum* enucleavit, opinionum fuco animorumque perturbationibus abrepti, misere discedant. Quod profecto, si unquam alias, certe per has rerum vices plurimum habet periculi, quando tota societatis hominum compages videtur in discrimen vocari et civium inter se caritas invidiae tempestate restingui ac paene obrui. Haud minorem tamen prae se fert gravitatem catholica puerorum atque adulescentium institutio, quas arcta tectaque, in tuto sit civium fidei morumque integritas. Quapropter nostis, venerabiles fratres, Ecclesiam Dei nunquam destitisse eiusmodi institutionem cum summopere provehere, tum pro viribus ab omni oppugnatione defendere ac tueri: cuius quidem rei si certa deforent argumenta, ipsa inimicorum christiani nominis, apud veteres nationes, agendi ratio certissimo argumento esset. Etenim, ne praestet Ecclesia incolumem tener-

iorum animorum fidem, neve ludi privati, materna eius providentia constituti, cum publicis a religione alienis feliciter certent, adversarii sibi velle solis vindicare docendi potestatem; nativum patrumfamilias ius omnino proterere ac violare; in tanta falsi nominis libertate religiosis catholicisque viris liberam erudiendorum adulescentium facultatem circumscribere, adimere, quoquo saltem pacto praegravare. Quibus vos istic ab incommodis vacuos, exploratissimum habemus largitate ac sedulitate admirabili catholicis scholis condendis dedisse operam; neque minorem curionibus religiosisque ex utroque sexu sodalibus tribuimus laudem, qui, vobis ducibus, ad tutandam, qua late patent Foederatae istae Civitates, scholarum suarum prosperitatem atque efficientiam, nec sumptibus nec laboribus pepercerint. At vero, quod ceterum vobis persuasum est, neutiquam licet secundis sic rebus confidere ut, quae futura sint, neglegantur, cum Ecclesiae sors ac rei publicae a scholarum fortunis ac disciplina omnino pendeat; neque enim alii erunt Christifideles quam quos docendo, instituendo informaveritis. Atque hic memor ad Washingtoniensem studiorum Universitatem sponte provolat cogitatio. Iucundo sane animo mirabiles Lycei istius magni prosecuti adhuc sumus progressiones, quibuscum tam bona spes cohaeret Ecclesiarum vestrarum; eoque nomine praecipue gratia Nostra hominumque memoria digni dilectus filius Noster Cardinalis Baltimorensium Archiepiscopus et ven. frater Episcopus tit. Germanicopolitanus eiusdem Lycei moderator. Quos autem non ita dilaudamus, tamquam si velimus navitatem operamque praeterire vestram, cum perspectum habeamus, in fovendo isto disciplinarum sacrarum optimarumque artium domicilio haud mediocriter ad hunc diem industriam omnium vestram desudasse, neque dubitemus quin sitis in posterum, et quidem alacrius, saluberrimo instituto adfuturi. Quod praeterea ad Nos adfertur, consilium Aedis Sacrae, ad Lyceum, in honorem Virginis Immaculatae erigendae, vehementer in popularium animis pietatem erga Eam excitavisse, scitote id Nos mirifice recreasse. Quemadmodum enim sanctissimum propositum fel. rec. decessor Noster Pius X et probavit et laudibus omnibus extulit, sic nihil Nobis antiquius quam ut in urbe magnae istius reipublicae principe templum quam citissime perficiatur Caelesti Patrona totius Americae dignum, eo vel magis quod

Lyceum vestrum, Deipara Immaculata auspice, perfectius quiddam attigisse dicendum est. Confidimus equidem fore ut, perinde ac Lyceum sedes erit, quo catholicae doctrinae studiosi, quasi in centrum radii, intendant ac concurrant, ita eam in Aedem Sacram, Virgine Immaculata gratiarum omne genus sequestra, non modo qui in discipulorum numerum adlecti vel adlegendi posthac sint, sed catholici quoque omnes e Civitatibus istis, veluti in Sanctuarium peculiare ac proprium, intueantur, et religionis pietatisque causa frequentissimi confluant. O illucescat quamprimum ille dies, quo vobis, venerabiles fratres, tanto huic operi fastigium imponere liceat. Ut vero inceptum ne diu protrahatur, efficiant, collata liberalius quam solent stipe, quotquot catholica apud vos professione gloriantur; neque tantummodo singuli, sed sodalitates quoque omnes, illae in primis, quibus, instituto suo, Deiparae cultus cordi est. Nec secundum in hoc insigni certamine catholicas decet mulieres obtinere locum, utpote quae debeant eo magis Immaculatae Virginis promovere gloriam, quo Eius gloria in sui sexus honorem propius recidit ac redundat. Quos vero hortati sumus verbis, ut eos exemplo etiam Nostro ad pie largiendum permoveamus, Altare eiusdem templi princeps peculiari dono illustrare deliberavimus. Tempestive igitur missuri Washingtoniam sumus Imaginem Beatissimae Virginis sine labe conceptae, quam musivo opere in officina Vaticana effingendam curabimus, eaque, in ara maxima aliquando collocata, monumento erit cum pietatis erga Mariam Immaculatam Nostrae, tum singularis qua Lyceum complectimur benevolentiae. Enimvero in eo versatur societas hominum discrimine, quod hinc praesentem Virginis opem, illinc communia omnium molimenta etiam atque etiam postulare videatur. Posita ea quidem est in arcto salutis exitiique confinio, nisi caritatis iustitiaeque legibus denuo ac firmius stabiliatur; qua in re vos maxime omnium elaboretis oportet, cum multum apud gentem vestram possitis, quae, sanioris libertatis christianaeque humanitatis rationum retinentissima, praecipuam habitura est partem et in tranquillitate ordinis restituenda et in societate hominum ad eadem principia, post tam violentam eversionem rerum, instauranda ac renovanda. Caelestium interea munerum conciliatricem paternaeque benevolentiae Nostrae testem, vobis, dilecti filii Nostri, venerabiles fratres, clero populoque uni-

cuique vestrum commisso, iis praesertim qui ad Washingtoniensis templi exaedificationem adiumento aut fuerunt aut erunt in posterum, apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die X aprilis MCMXIX, Pontificatus Nostri anno quinto.

BENEDICTUS PP. XV.

S. CONGREGATIO CONSISTORIALIS.

DUBIUM SUPER DECRETO "REDEUNTIBUS."

die 25 Octobris 1918.

Quidam Ordinarii S. Congregationi Consistoriali sequens dubium dirimendum proposuerunt:

"An clerici in sacris, militum vulneratorum vel infirmorum adsistentiae addicti, qui ex huiusmodi ministerio sponte sua maluerunt transire ad militiam pugnantem, quin tamen mortem vel mutilationem intulerint, teneantur, iuxta mentem decreti *Redeuntibus*, dispensationem a Sancta Sede impetrare, ut ad sacri ministerii exercitium restituantur."

Cui Sacra Congregatio respondendum censuit: *Affirmative.*

Atque ita rescripsit ac declaravit, die 28 martii 1919.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

S. CONGREGATIO RITUUM.

I.

DE MISSA VOTIVA SOLEMNI SS.MI SACRAMENTI, VEL DE PACE, OMITTENDA IN ORATIONE XL HORARUM, DIE COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM.

Ex Constitutione Apostolica *Incruentum Altaris Sacrificium* Ssmi Dni nostri Benedicti Papae XV diei 10 augusti 1915 permittitur Expositio Ssmi Sacramenti pro Oratione XL Horarum etiam die Commemorationis omnium fidelium defunctorum. Attamen Missae de Requie cum vestibus sacerdotalibus coloris violacei non sunt celebrandae ad Altare Expositionis.

Per eandem Constitutionem et subsequentem S. R. C. declarationem seu Decretum *Urbis et Orbis*, diei 28 februarii 1917, Commemoratio omnium fidelium defunctorum Festis solemnioribus primariis ritus duplicis primae classis aequiparatur.

Hisce praemissis, quaeritur: Licebitne adhuc celebrare unicam Missam solemnem de Ssmo Sacramento, vel de Pace, de qua sermo est in Instructione Clementina et in Decreto generali S. R. C., n. 3864, diei 9 iulii 1895, ad 4, pro Oratione XL Horarum, quando dies expositionis vel repositionis, aut medius incidit in diem Commemorationis omnium fidelium defunctorum?

Sacra Rituum Congregatio, audito specialis Commissionis suffragio, praepositae quaestioni, omnibus sedulo perpensis, respondendum censuit: *Negative*, et ad mentem.

Mens autem est: "In Ecclesiis ubi die Commemorationis omnium fidelium defunctorum fiat Oratio XL Horarum cum Ssmo Sacramento solemniter exposito, huiusmodi expositio sequatur, repositio vero cum processione praecedat Missam cantatam de die Commemorationis omnium fidelium defunctorum." Et Sacra eadem Congregatio, approbante Ssmo Domino nostro Benedicto Papa XV, ita rescripsit, declaravit et servari mandavit. Die 26 februarii 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

II.

De Missa pro Defuncto, praesente cadavere in die Commemoratione Omnium Fidelium Defunctorum.

Rmus Ordinarius Albinganensis Dioecesis a Sacra Rituum Congregatione sequentis dubii solutionem humiliter expostulavit, nimirum:

Utrum, attenta Constitutione Apostolica *Incruentum Altaris sacrificium*, diei 10 augusti 1915, in Commemoratione Omnium Fidelium defunctorum, liceat canere Missam pro defuncto, praesente cadavere?

Et Sacra Rituum Congregatio, audito specialis Commissionis voto, omnibus sedulo perpensis, rescribendum censuit: *Affirmative*, iuxta Rubricas et Decreta. Missa autem sit una ex tribus Missis quae dicuntur in Commemoratione Omnium Fidelium defunctorum: et Orationi Missae addatur Oratio pro defuncto, sub unica conclusione.

Atque ita rescripsit et declaravit, die 10 ianuarii 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

III.

Praefationes in Missali Romano Inserendae.

I.

PRAEFATIO IN MISSIS DEFUNCTORUM.

Per omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus, per Christum Dominum nostrum. In quo nobis spes beatae resurrectionis effulsit: ut quos contristat certa moriendi conditio, eosdem consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et dissoluta terrestris huius incolatus domo, aeterna in caelis habitatio comparatur. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia caelestis exercitus, hymnum gloriae tuae canimus, sine fine dicentes.

URBIS et ORBIS.

Sanctissimus Dominus Noster Benedictus Papa XV, ex Sacrorum Rituum Congregationis consulto, suprascriptam Praefationem propriam, in Missis Defunctorum ubique locorum in posterum recitandam, approbavit, atque in futuris Missalis Romani editionibus rite inserendam iussit. Die 9 aprilis 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,

S. R. C. Praefectus.

II.

PRAEFATIO IN FESTIS S. IOSEPH, SPONSI B. MARIAE VIRGINIS.

¶ Sequens Praefatio dicitur in Festo, in Solemnitate et per Octavam S. Ioseph. In Missis votivis dicitur: *Et te in veneratione.*

Per omnia saecula saeculorum.

R. Amen.

V. Dominus vobiscum.

R. Et cum spiritu tuo.
V. Sursum corda.
R. Habemus ad Dominum.
V. Gratias agamus Domino Deo nostro.
R. Dignum et iustum est.

Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, aeterne Deus: Et te in Festivitate beati Ioseph debitis magnificare praeconiis, benedicere et praedicare. Qui et vir iustus, a te Deiparae Virgini Sponsus est datus: et fidelis servus ac prudens, super Familiam tuam est constitutus: ut Unigenitum tuum, Sancti Spiritus obumbratione conceptum, paterna vice custodiret, Iesum Christum Dominum nostrum. Per quem maiestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Caeli, caelorumque Virtutes, ac beata Seraphim, socia exsultatione concelebrant. Cum quibus et nostras voces, ut admitti iubeas, deprecamur, supplici confessione dicentes.

URBIS et ORBIS.

Sanctissimus Dominus Noster Benedictus Papa XV, ex Sacrorum Rituum Congregationis consulto, pro sua quoque pietate erga Sanctum Ioseph, Beatae Mariae Virginis Sponsum et Catholicae Ecclesiae Patronum, suprascriptam Praefationem propriam, in Missis de eodem Sancto Ioseph ubique locorum in posterum adhibendam, approbavit, atque in futuris Missalis Romani editionibus rite inserendam iussit. Die 9 aprilis 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

IV.

Dubium de Nomine Antistitis exprimendo in Canone Missae.

Ex canone 294 Codicis Iuris Canonici, ubi legitur "Vicarii et Praefecti Apostolici iisdem iuribus et facultatibus in suo territorio gaudent, quae in propriis dioecesibus competunt Episcopis residentialibus, nisi quid Apostolica Sedes reservaverit", exortum est et Sacrae Rituum Congregationi propositum, pro opportuna declaratione, sequens dubium, nimirum:

"An Vicariis et Praefectis Apostolicis de novo iure competat, in proprio territorio, ut nominentur in Canone Missae?".

Et Sacra eadem Congregatio, audito specialis Commissionis voto, attento etiam can. 2 et altero 308 Codicis Iuris Canonici

omnibusque perpensis, respondendum censuit *Negative* iuxta rubricas et decreta; quia de iure adhuc vigente, in Canone Missae, post verba *Antistite nostro* exprimendum est tantum nomen Patriarchae, Archiepiscopi et Episcopi qui sint Ordinarii loci, et in propria Dioecesi.

Atque ita rescripsit et declaravit, die 8 martii 1919.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

ROMAN CURIA.

Pontifical Appointments.

28 June, 1918: Mr. Nicholas F. Brady, of the Archdiocese of New York, made Privy Chamberlain supernumerary of Cape and Sword.

6 August: Monsignor Denis O'Connor, of the Diocese of London, Canada, made Domestic Prelate.

Mr. Philip J. Pocock, of the Diocese of London, Canada, made Knight of the Order of St. Gregory the Great, civil class.

26 October: Monsignor James Alphonsus Griffin, of the Diocese of Sioux City, made Domestic Prelate.

27 March, 1919: Monsignor George J. Waring, Chancellor of the Bishop Ordinary of the Army and Navy, U. S. A., made Domestic Prelate.

28 March: The Rev. William Thomas Drumm, Pastor of St. Patrick's Church, Cedar Rapids, Archdiocese of Dubuque, made Bishop of Des Moines, Iowa.

2 April: The Rev. Donald Martin, Rector of the pro-Cathedral of Oban, made Bishop of Argyll and the Isles, Scotland.

4 April: The following were made Domestic Prelates. Monsignors Peter Joseph Amadeus Lefebvre, Alphonsus O. Gagnon, Philemon Brassard, and Joseph Amadeus Dufresne, all of the Diocese of Sherbrooke, Canada.

Mr. John Patrick Tye, of the Diocese of Brentwood, England, made Knight of the Order of St. Gregory the Great, civil class.

8 April: The Most Rev. Paul Bruchési, Archbishop of Montreal, made Assistant at the Pontifical Throne.

The Right Rev. Paul La Rocque, Bishop of Sherbrooke, made Assistant at the Pontifical Throne.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF POPE BENEDICT XV to the Hierarchy of the United States, in acknowledgment of the joint letter of the Bishops written to the Holy Father on the occasion of the celebration of Cardinal Gibbons's episcopal golden jubilee. An English translation of the letter is given in this number (pp. 4-7).

S. CONSISTORIAL CONGREGATION resolves a doubt concerning the resumption of their sacred ministry by clerics in major orders who volunteered for fighting service during the war.

S. CONGREGATION OF RITES: 1. answers question regarding the celebration of the Solemn Votive Mass *SS. Sacramenti*, or *de Pace*, when the Forty Hours' Adoration is observed on All Souls' Day; 2. decides that it is allowable to celebrate Mass for the dead, with the body present, on All Souls' Day; 3. gives two prefaces that are to be inserted in the Roman Missal; 4. declares that the name of vicar or prefect apostolic is not to be mentioned in the Canon of the Mass after the words "Antistite nostro".

ROMAN CURIA announces officially recent pontifical appointments and honors.

SYSTEM IN FINANCING RELIGIOUS WORKS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Wonderful has been the brick and mortar work done by the (poor) Catholics of this country during the past century, under the leadership of their pastors. The Government Report on "Religious Bodies" (1906) credits the Church with property valued at $292,638,787. During the past ten years this valuation has increased, at the least calculation, 25%. But who could estimate the number of lives of strong priests which have been sacrificed, priests who could have devoted their talents to better advantage?

The average pastor must expend great energy, untold worry, and half his precious time during nine-tenths of his

career in liquidating debts occasioned by building churches, schools, and other parish institutions.

"The people of this world are wiser in their generation than the children of light." Our competitors in Christianity, though their brick and mortar requirements are smaller, build their temples and raise funds without wearing out their ministers, and their methods are well worthy of consideration, and, in most instances, of adoption. In substance, their methods are those with which we have become pretty familiar since the entry of the United States into war; they are those which have been followed particularly by the men who have campaigned for the War Chest in hundreds of cities of this land. The first thing done is to determine the size of the budget required; then, a perfect organization is effected, consisting of a general committee, several sub-committees, and an army of workers. The next step is to select a definite day for the opening of the "drive". From the time the program is determined on until the date set for the campaign, the work of educating and enthusing the people goes on. Big sums are raised in a very brief space of time by enlisting the co-operation of every wage-earner, be he or she the head of a family, or single.

I refer to the War Drives for money because every person is conversant with them. However, this form of campaigning is not new; it was borrowed from the Y. M. C. A., and from methods long in vogue in more than one-half the Protestant parishes in the land. About ten years ago there was formed from the various Protestant bodies a "Laymen's Missionary Movement," whose aim was to interest Protestant practical business men in raising $25,000,000 annually for Home and Foreign Missions. As would be expected, these business men conceived a plan based on modern business principles, and their ideas were made practical by the adoption of the following program. In every parish, after the people are made acquainted with the needs both of their local parish and the missions, all wage-earners are called on by a committee of laymen, who receive from him or her a pledge for a stipulated amount, to be paid either weekly or monthly in a two-pocket envelope. By this systematic way of gathering money, not only is the burden justly distributed, but is shoul-

dered equally by the three-fourths of people who had hitherto been "slackers".

The Catholic way (I am speaking of pastors and parishes generally) is to gather subscriptions in an unsystematic manner at the time a new church is to be built, then to hold bazaars, socials, monthly collections, etc., until the heavy debt is considerably reduced. The calls made on the people for money are usually from the pulpit only, and receive response from comparatively few of the parishioners. In the meantime, the priests's greatest anxiety and worry must be for the material side of the parish; his regular weekly sermon has to be prefaced by important announcements of the same nature. Not only does his appeal lose its force by its recurring regularity, but it sours and discourages the people.

In large cities, where the Masses are close together, the necessity of making these appeals precludes the possibility of preaching a real sermon. Foreknowing that these important announcements must be stressed, and that there will be little time for a sermon, the pastor gets out of the habit of preparing sermons for the ordinary Sunday, and naturally the Faith of the people suffers; and priests who would be a power in the pulpit with preaching as their principal work, pass as poor preachers. The monthly collection, which is in vogue in hundreds of parishes, is probably the best way of raising money for the reduction of a debt, but it is seldom introduced in the right way.

The Catholic Clergy should succeed even better than the Protestant in getting a regular contribution both for the local church and for the Missions, since Catholic people attend church more regularly. As said, at present, in thousands of Catholic churches, a monthly collection is already a fact; however, the majority of wage-earners do not help it along. In modern parlance, they are "slackers". In many of our big city parishes, which comprise at least one thousand families, and two thousand wage-earners, a $500 monthly collection is regarded as large. But it is likely that five hundred wage-earners contribute the $500; some give more than $1.00 per month, some less. Three-fourths of the wage earners contribute a nickel or a dime. I have in mind a parish of 4500 souls where a monthly collection is taken up for the parish school.

The collection averages $200 a month. The record, in which the names of the contributors are kept, shows that 499 people give $186; that the rest of the parish—4000 people—give $14.77. This means that three-fourths of the people do not give an average of a nickel. In one of our archdioceses, a special effort was made to gather a big collection for the Pope—Peter's Pence. The amount of money gathered was a record-breaker, yet the 700 priests of the diocese contributed more than the 700,000 people.

We do not enlist the coöperation of laymen as we should. Protestant leaders contend that men love large enterprises, and that big tasks appeal to them; and the truth of their contention has been borne out even in our K. of C. drives by Catholic men. Let laymen gather a parish census; let laymen secure pledges from every wage-earner for a monthly collection. If pastors shared this work with the laymen, there would be no good reason why they should not know all their parishioners as well as politicians do all the voters, as well as assessors do the tax-payers.

What is true of local parish collecting is also true of collecting for national Church needs. These national collections are directed without any reference to a budget. People contribute more intelligently when they know the amount that is required by the need which is to be met. Our collections would be increased tenfold without any burden on anyone, if they were systematically gathered.

Missions.

Mission collections in our churches have really never been tried. True, there exist a hundred collecting agencies, each getting what it can, but not one (outside the Propagation of the Faith) secures sufficient to do anything worth while. To my mind, the heads of all mission activities should confer and detail their needs; the totals should be summarized and an effort made to "go over the top". Nearly every Protestant denomination has its Board of Home Missions, Board of Foreign Missions, Literature Board, Board to care for the Superannuated Clergy, and several others. Every year a budget is prepared by each of these Boards, and the amount of money needed to carry on its special work is secured by the exaction

of 5% or 8% or 15% of the "Benevolent Fund" raised by all the parishes of the respective sect.

"Benevolences" are so stressed in Sunday Schools that Protestant parishioners give to this cause nearly as much as they give to the support of the local church. The Protestant churches of the United States raised nearly $50,000,000 for *Benevolences* during 1916, nearly one-half of which was devoted to Foreign Mission work, and the balance divided among the various boards, as enumerated above, for religious work here at home.

There are four or five million Catholic families in the United States, and therefore from eight to ten million wage-earners. If, by systematic gathering, we could collect 10c a month or $1.20 a year *from one-half* of these wage-earners, $6,000,000 annually would be the result and all private solicitations of money for the Missions could be abandoned. The Protestant churches at their conventions prepare a budget not only for funds, but also for religious activities. For instance, the Baptists, North, are striving to execute the following program decided on at a recent convention:

> We have set before us for accomplishment during the next five years these five things:
>
> First, to add to our churches a million new disciples of Christ; it is to be first of all and most of all a soul-winning campaign.
>
> Second, to increase the missionary force at home and abroad until there are not less than five thousand under commission.
>
> Third, to increase our comparatively small endowment for the missionaries' and ministers' benefit fund until at the end of five years it shall amount to two million dollars.
>
> Fourth, as an educational goal, twenty-five student pastors in university centers, a thousand students in theological seminaries, fifteen thousand students in college and university, and $6,000,000 for education, equipment, and endowment at home and abroad.
>
> Fifth, an annual income, by 1920, of $6,000,000 for missions.

This was their program before the war. *Now* the mark is set much higher.

We work along without any definite program, without any unity of action, and a million or two quota would scare us stiff.

We may speak all we wish of the decline in Protestant Church membership, though we tell the truth when we so speak. But there is a rapidly growing interest in the furtherance of religious work both at home and abroad. All the denominations have been steadily increasing their forces and their budgets. The Laymen's Missionary Movement gave this impetus, and taught pastors how to raise money systematically and with comparative ease for all kinds of religious endeavor.

We cull the following from a minister's report at a convention:

In a church of about 2,000 members, scattered throughout the city, where the task of conducting an Every Member Canvass was exceedingly difficult, and where failure had been prophesied, one hundred men participated in the first canvass for benevolences, and they efficiently and quickly finished the task. The number of givers to the regular benevolences was increased about thirty-three and one-third per cent, and the amount secured went from $7,958 to $12,971, an increase of sixty-three per cent. Five months later a combined current expense and benevolence canvass was carried through. Contributions to the benevolences were maintained at the previous high mark, and those for the current expenses increased fifty per cent. It had been thought that the canvasses would interfere with other offerings and collections, but at Eastertime the Sunday School missionary offering was increased from $1,200 to $2,550, and the plate collections for church and charitable purposes nearly doubled. A little later this canvass was followed by one for purely social and spiritual purposes with marked results, and the following summer a campaign was carried through for special purposes which resulted in securing a fund of $108,500, although before the Every Member Canvass it was thought impossible by the most optimistic to secure more than $60,000. During the eighteen months covered by the report from which the above is taken, 750 persons were added to the membership.

A report covering the work of sixty-nine churches in one section of a state shows the following gains as the result of canvasses in a single year:

Increase in number of contributors to church support, 5,160.
Increase in number of contributors to missions, 5,341.
Increase in missionary offerings, $64,732.
Increase in local church offerings, $65,536.

At the last Protestant Missionary Congress, the following data were presented by an Episcopal Minister:

"St. James' Episcopal Church, at Wilmington, N. C., was drawn into the swing of the Laymen's Missionary Movement a few years ago. Up to that time its offerings for the Missions were less than $300. The latest report from that parish (1915) shows contributions for current expenses of $3,500 and more than $4,000 for Missions. An 'Every Member Canvass' was made in Rochester, N. Y., recently by the same denomination, with the result that the revenue for parish support was increased $6,000 and for the Missions, $4,000. An Illinois minister, whose parish caught the same spirit, writes: 'Since this thing has been done, the rector has been working like a horse, feeling like a prince, sleeping like a top, and has not had to mention money to the congregation. The mission contributions in that parish went up from $400 to $3,500.' The Rev. John W. Wood, Episcopalian, speaking at the National Missionary Congress last April, said: 'In parishes of every kind, city and country, large and small, up and down-town, pew-rented churches and free churches, the application of the methods recommended by the Laymen's Missionary Movement has resulted in better parish organization, in the rector's liberation, in the increase of church attendance, in deepened spiritual life in the congregation, and in the securing of larger gifts and the enrolling of more givers.' The same movement introduced in the Episcopal churches of Chicago increased the gifts for Home and Foreign Missions from 33 cents per communicant to $1.03 cents; in Pittsburg the offerings were increased from 54 cents to $1.33 per communicant. Doctor Charles Rowland of the Southern Presbyterian Church says that many men in that denomination are supporting entire mission stations in China, with as high as a dozen missionaries."

According to a late number of the *Assembly Herald* (Presbyterian) receipts for Benevolences from that denomination have doubled since 1902. In that year they amounted to $2,166,652; in 1916 they were $4,527,551, or about $3.00 per member. It has all resulted from systematic giving. If Catholics gave in the same proportion, the Church would not really know what to do with the money. Yet the Presbyterians are not yet satisfied. They are starting a movement for *proportionate giving*, which, it is hoped, will increase Benevolences fourfold. That is, while retaining the "Every Member give every Sunday" method, they would have men of means give several times more than they contribute at present. In one of the latest magazines of this church, the following is embodied in an appeal for greater gifts: "The income of the members of our church is estimated to be not

less than a billion dollars. Even a tenth of it would be fully one hundred million dollars".

The Methodists, after completing their Centenary Drive for $105,000,000, will begin to educate their members to give the Biblical "tithe" or one-tenth of their total income to religion.

On 4 December, 1910, the Congregational Education Society held its centenary celebration, and according to its report disbursed over $6,500,000 to maintain and aid schools, academies, colleges, training-schools, and religious work in state universities. This society has placed a university pastor in nine of the larger state schools. The Society aids more than one-half the students of that faith in theological seminaries and training-schools; it has aided 10,073 in getting their education for the Christian ministry; it has secured the names of more than eight hundred high school boys who are promising material for Christian leaders.

The "Men and Religion" Movement of the Disciples of Christ, which is waging a campaign for $6,000,000 for missions and education, reports pledges to date of $3,150,000 in addition to $1,000,000 pledged by a gentleman of Kansas City, Mo., on condition that the churches raise $5,300,000. Zeal for the propagation of the Gospel by these people is worthy of emulation. Efforts are being made to secure signers to life duty, in which a pledge is made to devote one's life to some form of Christian service. In the state of Illinois 735 cards were signed, and thirty persons volunteered to become missionaries in the foreign field.

Referring once more to the "Two-pocket Envelope Way", of church support, it is interesting to note that the Methodists will raise most of their $105,000,000 *Centenary Fund* by this means.

Their members give a two-fold envelope contribution *every Sunday*—one for the maintenance of the *local church*, the other for "Benevolences," which is pro-rated among Home and Foreign Missions, Ministerial Relief, Orphanages, Church Colleges, etc.

Now by an "Every Member Canvass", a Committee will secure pledges for a larger offering for Benevolences to cover a period of five years. For instance, in our city the First Methodist Church is assessed $36,000 for the Centenary Fund,

payable $7,200 annually for five years. This church has about 1000 contributors. An increase in offerings averaging *fifteen cents the Sunday* would amount to $7,800 a year—more than sufficient. The wealthier members will give more than their quota and pay it at once. Hence even if some should not live up to their pledge, the congregation will go "over the top".

The five-year period will establish a habit of more generous giving, and the Methodists will never have another problem of Church or Mission Finance.

System! System! Who will start system in the Catholic Church for the financing of religious works!

Our Sunday Visitor has advocated the Bi-pocket Envelope Way, but relatively few priests have had the courage to give it a trial. Those who have tried it, swear by it as *the* way.

Catholics everywhere would welcome the call to "go over the top" for $25,000,000 in one year, and the experience pastors would get out of the campaign would be invaluable. They would learn from it how to handle their *local money problems* without any future worry. Are you ready, brother priests? If *you* have the "will", *I* have the "way", which will "put it across".

J. F. NOLL,
Editor, Our Sunday Visitor.

Huntington, Indiana.

MARYKNOLL MISSION LETTERS.

FROM FR. FORD, A.F.M., TO HIS CONFRÈRES.

IV.

PEKING, CHINA, Nov. 6, 1918.

Chronicle of ye humble imitators of l'Abbé Huc:

By the way, we have great difficulty in finding any one who has heard of Abbé Huc. By the time Fr. Price gets through with him he is Abby Hock, while the priests here know him as Hic or at most Hüc. Pardon my referring to him so abruptly, but we have just passed through the Tartar City of Peking, the inner wall, and naturally think of him.

To get back to Korea and Bishop Mutel of Seoul. (By the by, they call it "Sūle"; at least the English-speaking do; the

French make it two syllables, Sé-oul; the Japs try to forget it and call it Keijo, and they have given Korea the name of Chosen, but, like "Liberty Cabbage" for Sauerkraut, the old name sticks to it.)

Fr. Poisnel, one of the ancients of the city, met us at the station and put us to bed, as it was already late. It was a dingy road to the cathedral and my room was lit by candle, so I was unprepared for the stately cathedral that daylight revealed from my window. When the Bishop bought this good-sized hill it was for a song, but the city grew round it and the cathedral dominates the city. There is a miniature Rocky Mountains behind it as a background and the crows and magpies give a touch of wildness to the scene; nevertheless, many a pastor in New York City would congratulate himself on the church property. It takes the good part of a day to visit the compound with its hospital, dispensary, orphanage, day and boarding-schools, its convent and printing establishments, and the wonder is how money is ever gotten to keep everything out of debt. It was Sunday morning when we arrived, the last week in October, so we had a good view of Catholic life in Seoul, when hundreds came in relays for Mass and morning prayers. The disregard of the value of time, habitual among Orientals, is turned to good account here; for the faithful seem to think nothing of coming an hour before Mass and remaining an hour after it.

The priests here, all along the front trenches, are attractively simple, hearty, and ready with a smile and joke. They recalled jokes Fr. Walsh had told them last year and repeated them to me. Then they obliged me to say in English what they had said in French, and they seemed to think the joke in English funnier; then we got the greatest fun out of my retranslating it into French again. I think it is due much to their being Frenchmen that they can see so readily the bright side of life.

After the *Missa Cantata* on Sunday in which the three or four hundred of a congregation sang the Common in so high a pitch that I could not join them, the Bishop, holding a lighted candle, and with a half dozen priests, showed us, below the main altar in a vault, the resting places of the martyrs of Korea—Frs. Beaulieu, Dorie, Petitnicolas, and the niche where

Just de Bretenières had been placed before the removal of the relics to France. It is inspiring throughout the Mission lands to see the reverence given to the scenes of martyrdoms and to the relics of the martyrs; and I am sure that much of the courage and constancy of these men is found in prayer to their holy predecessors.

While in Korea, I might remark for the benefit of lovers of the weed at Maryknoll, that, although Japanese tobacco is unbearably mild and insipid, Korean makes up for its neighbor by being too strong at first introduction. Chinese pipe-tobacco, at least at Peking, is a happy medium; but, with Fr. Verbrugge, I prefer something still lighter. Bishop Mutel appreciated a box of the weed that Fr. Superior sent him last year and the pipe sent through me this year, but more for the personal touch in it than for its utility, for no missioner would give up his long Korean or Chinese pipe, even though it holds only a thimbleful.

There is a personal love for Maryknoll everywhere and we were recognized by our photos in the *Field Afar* several times before I could stammer our names in French. An account of our arrival preceded us in the Japanese and Chinese newspapers and in the *Bulletin de Pekin*. The Lazarists were even up-to-date enough to include us in the Catholic Directory of China, their annual publication, called " Les Missions de Chine et du Japon ". The 1919, or the next issue, will be out in a month or so. It gives the names and addresses of every missioner in China and Japan with an extended account of the history of each vicariate. Those for 1916 and 1917 contain ecclesiastical maps and historical accounts not in later numbers.

Before leaving Seoul we visited the seminary at the other end of the city and quite a walk from the trolley line. It is on a river, the eastern bank, and has a view, but, as it is built on a slope, the grounds are not so good as Maryknoll's. Here we met Fr. Joseph Kim, the Korean professor of Dogma. The body of Fr. Andrew Kim, a fellow martyr of Dorie, is laid in the seminary chapel. When I remarked the happy coincidence of names, the priest smiled and said: "*Kim* is the *Walsh* of China and Korea; in fact seven of the seminarians bear the name." We got a glimpse at a dozen of the semi-

narians coming in from their Sunday tramp through the fields. The rest of the house was in bed with influenza. Fr. Poisnel was the architect of both the seminary buildings and the cathedral.

The printing establishment here is small, but it turns out books in Chinese, Korean (entirely different characters from Chinese), and in Latin; and the cheap prices would make Barclay Street blush for shame. A Korean *Fortnightly Review* is published here, having three thousand subscribers, and the Press is self-supporting; in fact, it brings in a little revenue which is devoted to the printing of prayerbooks selling at three to five cents each.

Another day was given over to the Benedictine monastery in the suburbs where Korean boys are taught carpentry, from the making of their own hammers and lathes to cabinets, desks, chairs, altars, and even episcopal thrones. Classes in agriculture and bee-raising started this year. Though not direct missionary work, the school has a solid worth in building up self-supporting Korean Catholics. I asked one missioner what he thought of a priest or brother working in the fields and raising crops in Korea or China. He said that it was not only good as a hobby and profitable, but many missioners are doing it at present, buying a field adjoining their house and growing their vegetables, without in any way affecting their "prestige".

Leaving Seoul we crossed into China at Antung and as the train touched Chinese soil we sang the "Magnificat" quietly by ourselves. It was cold and dark at nine o'clock in the evening, but the sight of our first "pigtail" warmed us a bit.

In Mukden and Pekin, many still cling to their pigtails. The first remark was: "What fine, sturdy men the Chinese are!" We found out later in Peking that the six-footers were Tartars. They seemed on an average taller than Americans, but perhaps our brief stay in dwarfy Japan had biased our eyes. A handsome young man presented the Bishop's card to us as we hopped off the train and soon we were bumped along miles of rutty road frozen hard by the first frosts of the year. For such distinguished guests His Lordship had hired a carriage. Kublai Khan might have ridden in it in the years gone by and the ponies may have belonged to early Manchu chieftains,

but it sadly lacked springs or axle-grease and was built for milder climates. Providence, however, has given these toy horses strength enough to pull these modern Goliaths and within an hour we sighted the cathedral. At the entrance were a half-dozen dogs scarcely a generation away from the wolf in looks and disposition, but starvation has tamed them. Shaggy, rough ponies and unkempt Tartars blocked our path and razor-backed pigs, that humbled Fr. Price's pride on the North Carolina brand, lay contentedly sleeping in the midst of the small-sized county fair. Our first glimpse of China made Fr. Price remark the dirt, but we found later that it was all on the surface and beneath were healthy minds and honest, trustworthy souls that attract us more each day.

A quiet, simple priest, whom I later found out was the Bishop, directed us to Mass and breakfast and spent the day jumping over mud puddles and pigs to show us the city of Mukden. His cathedral and residence, the seminary, college, school for children, and home for the aged seem to be the only five buildings in the city. He had massive apples and grapes for us, but he himself preferred to eat the native dishes.

We could not stay long with Bishop Choulet, and after enjoying the warm fire he had thoughtfully prepared for us, the clean rooms, and the luxury of hot water for shaving, we pushed on next day to Tientsin. By the way, at Mukden, from the Bishop's boy I learned my first lesson in Chinese writing and kept my teeth busy biting my tongue as I counted on paper from 1 to 500. I got my first lesson, too, in Chinese money and I dare not think too hard on the subject yet for fear of a brainstorm. The Chinese Government has issued dollar notes which the people still value only at 50 cents; the silver coin dollars are worth $1.20 of their smaller silver pieces, and 1300 of their cash pieces equal 1 silver dollar. The Mexican dollar, which is used much here, has risen in value, while our U. S. dollar has fallen. Taking, too, the fact that Mukden money is not good in Peking; and Peking money is not recognized in Shanghai; and that Hong Kong refuses all but Hong Kong taels, and Mexican dollars, and its own British coinage; and that Canton money with many Malay coins circulate in the South; and—where does the poor procurator find himself in balancing his books? Curiously enough

the Chinese Government Railway has to receive the dollar notes at their face value, although outside the station people value them only at 50 cents; hence in buying tickets you can use government notes and save much of your money. However, the R. R. to save itself limits the proportion of each kind of money you may use in buying tickets and the result is beyond me. I humbly gave a silver dollar coin in making a purchase and got back $1.20 in change. Can you beat it?

Tientsin was up in arms against the shortness of our stay, but though we were there only over night we learned much from the lively, wide-awake Lazarist procurator, who, by the way, is procurator not only for all the Lazarist Missions in Northern China, but also, if I am not mistaken, for other societies in the interior. The Lazarist Missions seem so complete and well equipped that I can hardly start noting their buildings.

If you receive this before the Feast of St. Francis Xavier, please don't forget a special memento for us all.

Fr. Walsh writes us from Shanghai that all is O. K. with him and Fr. Meyer.

Affectionately,

F. X. F.

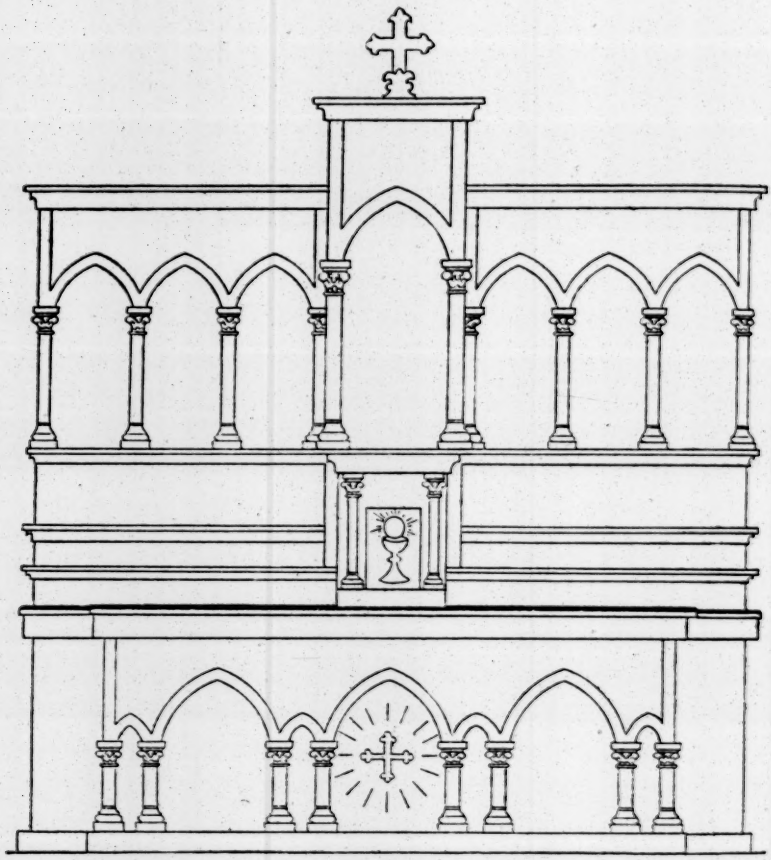
SUGGESTIONS FOR CONSTRUCTING A SIMPLE ALTAR.

To the Editor, THE ECCLESIASTICAL REVIEW.

It occurred to the writer, whilst reflecting on the subject of altars, that a working plan of an altar and the discussion of it would be very useful and acceptable to many of your readers. New altars are constantly in demand, and not only is such a plan a guide to construction but the mere discussion of it is beneficial. It awakens and enhances the artistic taste and this means the betterment of our altars and churches. I venture, therefore, to suggest such a plan as well as variants of it and add some ideas about ornamentation. I do not for a moment claim to possess better taste or judgment in these matters than my readers and I have no doubt that many of them will conceive improvements, not only in the general plan but also in the details. Hence I would gratefully welcome any suggestions which they may make. "For the upbuild-

ing of the Church" is the motto of THE ECCLESIASTICAL REVIEW, and these discussions certainly concur thereto.

Knowing that, on account of conditions, such as either the poverty of outlying missions, or the transitory nature of the chapel which they occupy, or the unsettled state of prices of



labor and material, some cannot or for the present do not deem it advisable to make any great outlay of money, I begin with the simplest and most inexpensive plan. Well understood, I do not advocate the employment of anything cheap or shoddy about the throne of the Most High; it is a proposal which is offered in case of necessity or temporary expediency.

Such a plan would be for a wooden altar and would include the lower part of our drawing, the plan being of such a nature as to allow progressive improvements. Later on when circumstances would be more favorable, ornamentation could be added and the reredos and canopy superimposed. The altar without these additions is not difficult to construct. It consists of table and front and sides, with steps, and sufficient space between for the insertion of the tabernacle. One or two points ought to be kept in mind. The table should be about three feet, four inches, to the upper surface from the floor. If much more than this, it is difficult for a person short of stature to reach into the tabernacle. The tabernacle should be set back a little so that the not too wide door in opening will not overturn the chalice. Under the cross piece below, in front of the tabernacle, there should be sufficient space, say a quarter of an inch, for the insertion of the altar cloths.

The cost of the materials for such an altar is too insignificant to mention. If exact dimensions be given, the parts may be ordered at the mill and put together in a few minutes by anyone who has a little skill in driving nails. If a model even of the complete structure be desirable, it would be very easy and inexpensive to make or have made one out of quarter-inch stuff and one-fourth the other dimensions given. This would make a very neat room altar, two and one half feet in length. With such a model before one's eyes one can easily determine what modifications, if any, are to be made in the final structure. In our illustration you would probably lower the top of the reredos a little. Indeed I think it very advisable to construct a model for any important structure which you have in contemplation. View it from every angle, "in omnibus labora," and you will not have lifelong regrets when it is too late to change. Try your hand at the altar and you will be pleased and perhaps astonished at your own success. You may not need it yourself, but it will be a very acceptable gift to some deserving pupil or parishioner.

Dimensions: width without mouldings, ten feet; below table from first shaft to end shaft, eight feet; width of table, eight feet, eight inches; tabernacle eighteen inches; tabernacle door, nine inches; spaces between columns of reredos, thirteen and one-half inches; canopy, eighteen inches; between lower shafts,

five inches and twenty inches. Height: of lower columns, fifteen inches; from floor to top of table, three feet six inches; of risers, six inches, six inches and one foot; of reredos columns, two feet; of canopy columns, two feet, eight inches; from top of columns to top of reredos, one foot, nine inches; from top of canopy columns to top of canopy, two feet, two inches; of tabernacle door, fourteen inches; of table, twenty-one inches.

Variants. Naturally the dimensions of the altar depend on the size of the church or chapel where it is to be placed. The height of the mensa must never vary. The tabernacle may vary a little, thought not much; but all the other parts are susceptible of expansion or construction according to requirements. Thus our plan if enlarged could have, besides the central canopy, a smaller one on each side; if diminished, shorter columns or shorter or fewer risers.

Ornamentation. I call ornaments everything except the front and sides with steps, and the tabernacle and table. Hence the columns or pilasters, the mouldings, the canopy, reredos, and pinnacles, and anything like rosettes or other applied figures or panels as well as carvings. In ornamenting, the greatest latitude is allowable, but at the same time it is possible herein to make grave blunders. A few principles ought to be kept in mind. The ornaments should not be mixed in style: if the architecture be Gothic the ornaments should be Gothic; if Renaissance, Renaissance. This does not mean that any of these are not flexible or elastic enough to admit of some modification. Ornaments should not be excessive—"ne quid nimis". If you strive after effect, if you are determined to rival everybody by the exquisite beauty of your design, you will be likely to see things under a false light, and overload with fancy figures. What will be the result? Confusion. The reason for this is the fact that your outlines and panels, if well designed, are ornamental in themselves, and any additional ornaments, especially if bold in figure and numerous, introduce new forms which either do not harmonize with the whole or multiply the parts excessively. How often have you heard the remark that elaborate floral decorations on feast days were beautiful, but somehow detracted from the innate beauty of the altar itself. Hence

I would suggest keeping the ornaments within the panels and filling up the latter with fine not gross figures. Indeed I am told that the tendency nowadays is to simplicity; and this I judge a healthy tendency. You will realize the truth of these observations if you take a design without ornaments and add trefoil, rosettes, and other figures; in nine cases out of ten, I dare say, you will decide that no matter how exquisite the ornaments are, the altar looks better without them. Very minute forms which fill the panel do not have this distracting effect. I should add that some styles of architecture, like the French, allow more elaborate decoration, floral festoons, etc. than others. In accordance with the principles just laid down I have suggested a reredos which leaves a space between the columns and the back. This permits, for great solemnities, the insertion of satin of the color of the day or cloth of gold, covered with lace if you will, which gives a gorgeous effect and at the same time as it only adds color to the spaces between the columns and arches, does not in the least interfere with the design. In passing I would suggest that feast-day decorations should follow the lines of the architecture or make gentle curves in harmony with it. Your golden vines should ascend the columns in spirals, the rich clusters hanging gracefully on each side. Large plants should be on the floor or altar steps.

Nothing should be excessive, I repeat. Columns are beautiful, but too much column is a mistake: hence don't make them too large or too numerous. If you add some, diminish the diameter of your shafts. In our plan we could have four or six below the mensa. If it is desired to insert a large emblem below the altar as for instance the last supper, two small arches with a wide depressed central arch would be employed. The advantage of the arches is that they lower the capitals which on account of the overlapping altar linen and pendent lace are frequently completely hidden from view. Altar builders obviate this difficult also by imposing large square blocks on the capitals.

In connexion with the subject of ornamentation it will be of interest to learn that Father De Gambosville of New Jersey, one time engineer in the French army, made a large collection of books of ornament and architecture, many in folio and in various languages. Besides this, he drew neatly—being a skil-

ful draughtsman—sketches of every form of architectural design from the beginning of history. These he bequeathed to Fordham University, and they ought to be a gold mine for students of architecture and design. Indeed up to the time of his death, when they were lost sight of, they were freely used by the Tiffany Company's artists for the designs of their gold and silver work.

How to secure ornaments. Gothic ornaments of the right size are not easy to secure except from altar makers; the shafts and bases of columns may be easily turned off. Emblems for the tabernacle door and font are easily got in brass or composition. If you must economize, use circular arches and you can easily obtain pilasters and capitals which are very easy to attach to flat or square columns or to the back; they cost only a few cents apiece. They are made in wood or wood and composition ("compo") by wood-products companies, who also make a large number of really beautiful ornaments and moldings. The compo companies and papier-maché companies have similar objects in bewildering array. Decorators and wholesale wall-paper firms make elaborate moldings in gold and glittering colors. The panels above the arches may be made of a piece of light wood somewhat shorter than the underlying piece, and attached to it. In this way a really beautiful altar may be constructed for an insignificant sum, whilst anything made to order costs incomparably higher.

Should you afterward be able to improve and make something better, you can change the pilasters or half columns into full columns, add running ornaments along the top of reredos, or have the altar made of composition. Finally, when some generous benefactor comes to your aid, you may realize your dream of chaste beauty and elegance in Carrara marble.

HENRY A. JUDGE, S.J.

THE MONROE DOCTRINE APPLIED TO CATHOLIC SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The State does not recognize or maintain any spiritual society, but allows all churches, by authority of the First Amendment, freedom of worship. It looks askance at the activities of any or all except in so far as they promote solely

the spiritual aims of their existence. And State officials frequently paraphrase the theories of government so as to eviscerate the bodily element of the spiritual, which gives circulation and respiration in healthy measure to it.

The educational mode of expression adopted by the Church for its spiritual energy is a trouble to designing politicians, because it seems to take away from the control of the State the naturally important faculty of the child—the reason. The Church in reaching out its spiritual power to train the mind is suspected of overreaching the duties and privileges of the State. And as it seemingly is allowed to ride at anchor in a safe harbor there are fears that it has weapons trained on the Commonwealth that are " dangerous to our peace and safety ". Plainly there must be supervision!

The interference on the part of the State may be an arrogant one, if proposed and legalized by politicians; whereas, if suggested and in a manner condescendingly welcomed by our educators, some benefit should bud and fructify. One of the chief gains to be gleaned from this coming down to the level and rank of the complainants would be a more accurate information of the principles, aims, and method of the Church's teaching circle. Besides calling for a change of genus it might even result in a disagreement.

No doubt it is galling to have our institutions the object of the suspicions of politicians, gross and venal men. And although it would be the ingenuous plan to observe a proud and uncommunicative mien, the worldly-wise plan calls for an invitation by the Catholic educators to such men to soften the blow, if it is to come.

All legislatures, especially in the South, are letting gossip fly of universal and compulsory education. Withal there is still abroad that principle of policy—the State first and any form of creed afterward. Yet our Public Schools are protected by law in listing the Protestant Version of the Catholic Bible as a textbook, not of literature, but of religion. Nothing so intolerant is to be met with in Catholic schools.

After some time we may expect to distribute Catholic education from bonded premises with an allowance for three months at a time. Our books may be compiled by bonded teachers who, whilst they select prose and poetry readings for

the scholars, must drain off the light wines and refreshing beverages of Catholic belief and Catholic sentiment.

It behooves us to answer in a manner copied from Monroe, that in the discussions to which this interest has given rise, the occasion has been deemed proper for asserting that the Catholic Church by the free and independent condition it has assumed and maintained is not to be considered a subject for future colonization of any State's power. Confiscation easily follows colonization.

Before thinking of surrendering our schools and teaching staffs to the surveillance of politicians, candid and sturdy reasons for their presence should be submitted for instruction. And finally a vigorous, well-made protest to any plan that would control the child as a State's ward.

J. J. O'RIORDAN.

Sanford, Florida.

DECLARATION OF NULLITY IN MATRIMONIAL CASE.

Qu. Canon 1990 of the Code enumerates certain cases which are excepted from the regular procedure for matrimonial trials as regards nullity. These cases would seem to suppose there was a *species* or "*forma* matrimonii". Hence the following query:

1. If, in contravention of the *Ne temere* Decree or of Canon 1094, a Catholic and a baptized or unbaptized non-Catholic attempt marriage in a registry office, with or without witnesses, is there in this case a *species* or "*forma* matrimonii" on the part of the Catholic?

2. If, in the same case, at a later time and for good reasons, the Catholic separates from the other party and is firmly resolved never to renew such cohabitation, and if there is an authentic document that the marriage was an attempt as above described, it being certain that no subsequent canonical validation took place, would it be necessary to have recourse to a matrimonial trial as to the nullity of such a marriage; and if so, would it have to be conducted in accordance with Canons 1966-1989 of the Code? In a word, what procedure should be followed?

Resp. The special form of trial prescribed by Benedict XIV in the Constitution *Dei Miseratione*, 3 November, 1741, which had remained in force till the publication of the Code, was obligatory in all matrimonial causes involving the validity of the contract. Among other things it required two sentences

for the nullity of a prior marriage before another could be permitted.

Changed conditions and the growing number of pleas for nullity consequent upon the spread of the modern divorce evil made it difficult, particularly in certain countries, to observe all the formalities of a regular trial in every case; this, besides, seemed often unnecessary. The Holy See, therefore, authorized some Ordinaries, when the nullity of a marriage was quite clear, to pronounce the sentence after an extra-judicial investigation and without necessity of appeal for a second judgment.[1]

A decree of the S. Congregation of Inquisition dated 5 June, 1889, extended this concession to the whole Church and permitted the simplified procedure whenever it was certain that the marriage was null because of one of the following impediments: disparity of cult, bond of previous marriage, consanguinity, licit affinity, spiritual relationship, and clandestinity in places where the decree *Tametsi* was in force.

Like the Constitution *Dei Miseratione*, the new Code demands that matrimonial causes of nullity be adjudicated in formal trial (Can. 1966-1989); and like the decree of 1889, it allows Ordinaries to dispense with the regular judicial procedure and to be satisfied with one sentence in certain cases, namely, when the marriage is clearly invalid because of disparity of cult, Sacred Orders, Solemn Vow, bond of previous contract, consanguinity, affinity, spiritual relationship (Can. 1990). It will be noticed that, whilst Sacred Orders and Solemn Vow are added here to the list as given in the decree of 1889, clandestinity, on the contrary, or lack of substantial form, is not mentioned. Under the present law, then, if a marriage is challenged on the ground of clandestinity, because, for example, the priest who assisted at it apparently had neither ordinary nor delegated jurisdiction or did not ask and receive the consent, etc. (Can. 1965), a formal trial is necessary with a twofold sentence.[2]

But the case is altogether different if there has been no marriage before the Church, *in facie Ecclesiae*, and no inter-

[1] Answer of Holy Office to the Bishop of Fort Wayne, 20 March, 1889.

[2] See example in *A. A. S.*, April, 1919, p. 154.

vention of her representative. To such unions, when formed by Catholics who are subject to the law of clandestinity, the Church denies even the appearance of marriage. "In locis ubi viget Tridentinum, si matrimonium initum fuit sine forma substantiali, nec speciem nec formam matrimonii habebit et merus concubinatus dicendus erit".[3] The S. Congregation of the Council decided, and Leo XIII approved the decision, that merely civil marriages did not produce the impediment of public decency, although it used to arise from invalid marriages even if they were invalid for want of the required form.[4] In the decree of the Holy Office, 20 February, 1888, these unions are assimilated to concubinage and in several other official documents they are explicitly spoken of as concubinage.[5]

Now, a publicly concubinal union can certainly be dissolved and marriage permitted without going through the formalities of a regular trial; and hence it was concluded, even before the decree of 1889, that a marriage contracted without the substantial form in places in which it was necessary, could be declared null without any judicial procedure and without the intervention of the Defensor Matrimonii. Regularly the matter was to be referred to the Ordinary, but rather as a matter of prudence than of strict legal necessity.[6]

The present law must, no doubt, be interpreted in the same sense; for, besides the lack of explicit contrary indication in the text, there is the forceful consideration that in the other interpretation a formal trial and two sentences would now be required to decide that a marriage contracted by a Catholic without a priest and witnesses is invalid; whereas so many other cases which are less clear may still be decided by an extra-judicial investigation and a single sentence.

This does not apply, as is evident, to marriages of infidels, which are not governed by ecclesiastical laws; nor, as was explicitly declared, to marriages of heretics. As long as these are contracted in the form commonly used in the place, they

[3] Gasparri, *De Matrimonio*, n. 240.

[4] 13, 17 March, 1879; *A. S. S.*, vol. XII, p. 147-176; vol. XIII, p. 126.

[5] H. O., 21 August, 1861; S. Pen., 15 January, 1866; S. C. C., 31 July, 1867; cf. Wernz, *Jus Matrimoniale Ecclesiae Catholicae*, n. 29, 207, 211; De Smet, *Betrothment and Marriage*, n. 92.

[6] Causa Trevirensis, S. C. C., 29 January, 1853; De Becker, *De Sponsalibus et Matrimonio*, p. 482.

have, in the eyes of the Church, at least the appearance of marriages, even if they would be invalid because heretics would happen to be bound by the decree *Tametsi* in that locality.[7] According to Wernz, a marriage contracted by a heretic under these circumstances, with a Catholic, would also be considered as having the appearance of marriage for the heretic.[8]

The same recognition is refused to these marriages, when attempted by Catholics, for special obvious reasons; but as attempts they are sufficient to give rise to the impediment of crime (Can. 1075), and to render the offender liable to excommunication (Can. 2388), as is expressly stated in the law. To them may be applied a *sanatio in radice*.[9]

DE MATRIMONII CONSUMMATIONE.

Protractae discussiones infoecundae esse solent. At, cum hic [1] habeatur nova atque inaudita doctrina, cum maximi momenti in praxi consectariis, quippe juxta quam innumerabilia Matrimonia, hucusque considerata ut indissolubilia, dissolvi possint; cum juxta eam prorsus immutanda sit doctrina Catholica hucusque tradita; imo et Codex Juris Canonici, vix in lucem editus, jam emendandus veniat; cum insuper clarissimus hujus doctrinae Auctor se veritatem quaerere fateatur, libentissime arripiam, quam generosus hujus ephemeridis editor mihi concessit occasionem, solvendi quae solvenda vel declaranda videntur.

Perpauca igitur respondebo ad " Responsa quaedam ad animadversiones praecedentes ",[2] quibus finaliter adjungam quae sit Ecclesiae Catholicae de hac materia doctrina.

Immensissime frustratus eram in exspectatione mea legens supradicta " Episcopi " responsa. Summo jure, ni fallor, exspectare poteram, ut cl. Auctor novam suam doctrinam, quam gratis omnino proposuit, solidis jam argumentis stabiliret vel argumenta mea refutaret.

[7] Instruction of the S. C. of the Inquisition to the Bishop of Quebec, 16 September, 1824; C. P. F., n. 1235.

[8] L. c., n. 29, note 11.

[9] S. C. Inq., 6 September, 1876; 3 April, 1878; 2 July, 1892; Wernz, l. c., n. 207.

[1] Eccl. Review, April, 1919, pp. 426 seqq.

[2] Eccl. Review, June, 1919, p. 688.

Contrarium accidit. Nec suam doctrinam ullo solido argumento probat, nec meam refutat. Praeteriens argumenta mea, quaedam offert responsa, quae, ut mox patebit, omnino non sunt ad rem, et postea concludit: "Causa igitur finita est—utinam finiatur et error!"

Character totius argumentationis est: Stat pro ratione voluntas!

Incipit cl. Auctor "Responsa quaedam": "Nolim Adversarius appellari: veritatem quaero, non victoriam." Respondeo, per transennam quia ad rem non pertinet: Ubi habetur controversio habentur sententiae oppositae seu adversariae, quarum auctores relate ad invicem sunt "adversarii." Terminus hic sine ullo charactere martiali adhiberi potest et de facto adhibetur in quavis discussione. Faveat cl. Auctor admittere me non scripsisse inflatum aliquo spiritu bellicoso.

Vis argumenti ex evectione Matrimonii ad primaevam institutionem certissime non effugit "Mikosam", etiamsi cl. Auctor hoc declarat. Admitto, cum tota schola Catholica, Christum revocasse Matrimonium Christianorum ad primaevam perfectionem, i. e. ad unitatem et indissolubilitatem. Non tamen admitto Christum restituisse Matrimonio omnia praerogativa status naturae integri et nominatim excludo praerogativam fructuositatis, quam Auctor tamquam fundamentum indissolubilitatis habere videtur.[3]

Revera, quod et cl. Auctor admittit quamquam sensu valde diverso, Matrimonium debet esse quoad essentialia perfectum ut sit indissolubile; et proinde dici potest: Illud solum Matrimonium, in quo conjuges facti sunt una caro, seu quod habet rationem Sacramenti integre spectati, seu quod consummatum est, a Christo revocatum est ad primaevam perfectionem et proinde tam extrinsece quam intrinsece indissolubile est.

Ad ea, quae cl. Auctor habet: "Dictum est 'praehabito utriusque consensu' tantum ad innuendum prolem habendi desiderium idque solum posse eo pacto causam sufficientem esse dissolutionis", dico:

a. Ubi Canon 1119 Codicis Juris Canonici statuit Matrimonium ratum dissolvi posse a Sede Apostolica utraque parte rogante vel alterutra *etsi altera sit invita*, nemini competere jus requirendi ***utriusque*** consensum.

[3] Eccl. Review, April, 1919, p. 426, no. 1.

b. Prolem habendi desiderium non esse unicam causam dispensationis super Matrimonium ratum.

c. Auctorem loqui de Matrimoniis sterilium seu de iis personis, quae prolem habere non possunt. Desiderium proinde prolem habendi est Utopia in sterilibus et hoc desiderium nunquam a Sede Apostolica considerabitur ut "justa causa". Prosequitur cl. Auctor in sequenti linea: "Vir autem sive mulier sterilis incapax est copulae per se aptae ad generationem, licet per accidens, puta per miraculum, habeatur generatio." . . . "Sterilitas, sive sit per se sive per accidens, semper efficit ut tam vir quam mulier sit incapax copulae per se aptae ad generationem," et postea, adducens quae statui in praecedenti articulo: "In hypothesi cl. Adversarii matrimonium ratum inter steriles non existeret, quia laborarent impedimento impotentiae", concludit: "Quam perperam hoc asseratur viderit lector."

Age vero. Lehmkuhl, concordans cum omnibus Theologis et Canonistis, ipsissimis Auctoris verbis utens, impotentiam definit: Defectus, propter quem conjuges non possunt copulam habere per se aptam ad generationem;[4] dum S. Alphonsus, quem cl. Auctor in articulo priori tamquam patronum suum allegat, ait: "Impotentia est illa propter quam conjuges non possunt copulam habere per se aptam ad generationem; unde sicut validum est matrimonium inter eos, qui possunt copulari, esto per accidens nequeunt generare, puta quia steriles aut senes, vel quia femina semen non retinet, ita nullum est matrimonium inter eos qui nequeunt consummare eo actu, quo ex se esset possibilis generatio."[5]

Vindicet cl. Auctor S. Thomae doctrinam, quae, ut dicit, "decursu saeculorum immerito est posthabita"; sed, quaeso, non adducat Angelicum tamquam huius novae doctrinae propugnatorem! S. Thomas dicit bonum prolis essentialissimum esse in Matrimonio.[6]

Hoc bonum prolis, quod requirit absolutam necessitatem ut adsit facultas ita utendi Matrimonio, ut proles generari possit, seu, ut cl. Auctoris verbis utar, capacitas perficiendi copulam per se aptam ad generationem, est ita essentiale ut sine hoc

[4] Lehmkuhl, *Theol. Mor.*, Vol. II.

[5] S. Alph., *Theol. Mor.*, Libr. VI, n. 1096.

[6] Summa Theol. III, Suppl. 9, XLIX, art. 3, c.

Matrimonium haberi non possit. Inde idem S. Doctor docet: "Impedimenta autem, quae contrariantur his, quae sunt de essentia matrimonii, faciunt, ut non sit verum matrimonium."[7] Ergo, nisi adsit facultas perficiendi copulam perfectam, ex S. Thomae doctrina non habetur Matrimonium. Docet Angelicus, quod senes, quamvis non possent generare, tamen Matrimonium inire possunt.[8]

Copula ergo senium, *ex qua non sequitur generatio*, ex S. Thomae doctrina, ut copula perfecta habetur.

Luce clarius itaque patet Matrimonium sterilium, prout ab Auctore proponitur, scilicet cum incapacitate perficiendi copulam perfectam, ex auctoritate SS. Thomae et Alphonsi, ut de omnibus aliis Theologis taceam, laborare impedimento impotentiae, quod, cum sit impedimentum dirimens de jure naturali, reddit Matrimonium nullum et mere concubinatum. Ambigua sunt, quae profert cl. Auctor circa conceptum S. Thomae relate ad doctrinam Aristotelis et theoriam embryologicam modernam. In priori etenim articulo[9] statuit S. Thomam premere vestigia Aristotelis, in "Responsa"[10] autem solummodo "Aristotelis vestigia premere videri potest": Auctor anceps haeret, sed, quidquid sit, persuasum habet, S. Thomam docuisse "id quod antecessores nostri scire omnino non poterant, et proinde tamquam patronum suae doctrinae eum proponit. In facto autem est sic. S. Thomas *revera* sequitur Aristotelem, ut ex facili videri licet in Summa Theol. P. III. a. 5 ad 3 et alibi passim; et ea, quae Aristoteles et S. Thomas, vestigia ejus premens, docent, non quadrant cum doctrina physiologica hodierna. Nihilominus dilucidissime S. Thomas docet, quid requiratur ad ineundum et consummandum Matrimonium et quid sit copula perfecta, enucleate ac perspicue ostendens, fundamentum suae doctrinae non dependere a physiologica moderna.

Ulterius addam: Utrumque sexum praebere aliquid essentiale ad generationem in sensu moderno, profecto non est detectio huius saeculi. Notum est enim Gallenum et Hippocraten jam

[7] Summa Theol. III, Suppl. 9, L, art. unic. c.
[8] Summa Theol. III, Suppl. 9, LVIII, art. 1 ad 3.
[9] Eccl. Review, April, 1919, p. 430.
[10] Eccl. Review, June, 1919, p. 689.

de ovariis locutos fuisse eaque appellasse "testes muliebres". Insuper systema embryologicum, prout hodie docetur, jam saeculo 17° a medicis Hollandicis Van Graaf et Leeuwenhoek docebatur.

Non inferat, quaeso, cl. Auctor me laborare obstinato conservatismo, vel ignorare aut rejicere doctrinas physiologicas hodiernas. Certissime, aio, ut generatio sequatur, requiruntur nemasperma et ovulum cum vesicula germinativa, quod in vesicula Graafiana continetur. Hae vesiculae Graafianae intumescunt et tempore menstruationis rumpuntur. Sanguis menstrualis emittitur et ovulum per tubas Fallopianas in utero introducitur. Foecundatur ovulum vel non. In primo casu in utero retinetur et evolutio embryologica incipit. In secundo casu emittitur cum sanguine menstruali vel paulo post. Haec est doctrina moderna et vera et cui—quod obstupefaciet Auctorem!—Ecclesia adhaeret, et cui ego quoque subscribo. Hac doctrina physiologica perfectissime nota et sine haesitatione accepta, nihilominus Ecclesia, tota schola Catholica, omnes Theologi et Canonistae definiunt copulam perfectam: ea ex qua per se generatio sequitur vel sequi potest, etsi per accidens non sequatur. Aliis verbis: copula quae *de se*, seu *ex se* seu *qua copula* sufficiens est ad producendam conceptionem.

Si vir et mulier potentes sunt, de his solis enim loquimur cum secus non habeatur Matrimonium, et perficiunt actum conjugalem, sequitur generatio *actualiter*, vel *ob aliquid extra copulam et independens ab ea* conceptio non locum habet actualiter et sic generatio sequitur *potentialiter* tantum. Sed tum in primo, tum in secundo casu *ex parte copulae* nihil aliud requiritur, cum copula, *qua copula* seu *per se*, est sufficiens ad conceptionem. Immerito ergo dicit cl. Auctor relate ad copulam ex qua hic et nunc generatio non sequitur: "Quod si nullatenus per medium adhibitum finis obtineatur, patet medium istud esse ineptum."[11] Plurimae matresfamilias, quae ex prima copula non conceperunt, profecto testari possunt, medium hoc *per se* esse aptissimum![12] Ad finem veniam.

Nec iterum in hac ephemeride redibo ad defendendam Ecclesiae quoad hoc doctrinam, quae, ni fallor, sat superque ex

[11] Eccl. Review, April, 1919, p. 428.

[12] Eccl. Review, June, 1919, pp. 688 seqq.

supradictis et ex articulo "De Matrimonii Consummatione" mensis praeteriti elucescit. Protractae discussiones, ut jam supra innui, infoecundae esse solent, et insuper, *velata facie* discutere mihi displicit. Brevissime, ne cocta coquere videar, concludo:

Finis intrinsecus et essentialis Matrimonii est multiplicatio generis humani.

Sine generatione actuali vel possibili Matrimonium non concipitur.

Copula perfecta est illa quae *ex se* est apta ad generationem. Steriles possunt peragere copulam perfectam, sed ob aliquid *accidentale* generatio non sequitur. Prima vice perficientes actum conjugalem, ponunt actum ex qua *per se* generatio sequi potest, etsi *per accidens* certissime non sequatur; fiunt una caro et Matrimonium consummant.

Matrimonia sterilium, et ea quae sunt sine stirpe, post primam copulam dissolvi nequeunt.

Matrimonia sterilium, in sensu Auctoris, non sunt Matrimonia, sed meri concubinatus;—dissolvi possunt, imo quam citius dissolvantur!

Argumenta quae Auctor attulit non sunt ad rem. Nominatim SS. Alphonsus et Thomas sunt infensissimi inimici hujus novae doctrinae.

Haec nova doctrina est falsa et perniciosa et omnino aliena a totius Scholae Catholicae doctrinis et Ecclesiae et Fidelium sensu.

Doctrina moderna embryologica perfectissime nota est Ecclesiae; sed propter hoc Ecclesia "cui tota de Sacramentis est cura concredita" [13] non mutavit judicium de validitate Matrimoniorum sterilium.

"Si quis dixerit, causas matrimoniales non spectare ad judices ecclesiasticos, anathema sit." [14]

MIKOSA.

NOTA.—*Rationibus et argumentis ex utraque parte semel et iterum allatis controversia pro nunc concluditur.* — MODERATOR ECCL. REVIEW.

[13] Pius VI in ep. ad episc. Motulens, 17 Sept., 1788.

[14] Conc. Trid., Sess. 24, can. 12.

DISPENSATION FROM MARRIAGE IMPEDIMENTS.

Qu. On the 25 April, 1918, a decree of the Consistorial Congregation changed one of the laws of the new Code, and at the same time gave special faculties to the Ordinaries of the United States and some other countries.

The decree states that the "local Ordinaries may dispense for a similar period of five years from the greater diriment impediments of the ecclesiastical law . . . and also from the impedient impediment of mixed religion, if the petition for the dispensation has been sent to the Holy See, and in the meantime an urgent necessity for the dispensation supervenes."

Have the local Ordinaries faculties to dispense *directly* from this impediment, or must the petition be sent in all cases to the Holy See?

PAROCHUS.

Resp. The decree "Proxima Sacra Pentecostes", mentioned in the query, provides that local Ordinaries may dispense from major impediments and from *mixta religio* only "si petitio dispensationis ad Sanctam Sedem missa sit et urgens necessitas dispensandi supervenerit, pendente recursu."[1] This would mean that Ordinaries can dispense directly from these impediments, provided that two conditions are fulfilled: viz., that the petition for dispensation is already sent to Rome, and that thereafter an urgent necessity for dispensation arises, "pendente recursu".

However, the decree "Decreto diei 25 Aprilis"[2] has for the time being superseded the "Proxima Sacra Pentecostes". By this second decree, the twofold condition established by the "Proxima Sacra Pentecostes" is removed owing to the difficulties of communication during the war. For the present, bishops are allowed to dispense such impediments directly and without recourse to the Holy See, observing of course the ordinary conditions set down in law for such dispensations, and sending to Rome at the end of each year an account of the number of cases in which they have used these faculties. A further decree, "Quamvis",[3] determines definitely that this decree will remain in force until "six complete months after

[1] Cf. *Acta*, 1 May, 1918.
[2] Cf. *Acta*, 2 September, 1918.
[3] Cf. *Acta*, 12 March, 1919.

the nations engaged in the war have signed the treaty of peace".

At the close of the six months period after the signing of peace, the "Proxima Sacra Pentecostes" is automatically restored to force, and the twofold condition must be again observed.

E. F. M.

THE BLESSED SACRAMENT IN MISSION CHURCHES.

Qu. I attend a chapel thirteen miles distant from my church. When going there, twice a month, to say Mass, about ten o'clock A. M., I distribute Communion to those who can fast. Now and then I appoint a day when I take with me the Blessed Sacrament in the ciborium, in order to communicate those who are inconvenienced by a long fast. Is this a practice that could be made a regular policy for the accommodation of the general public?

Again: Would it be permissible to take the Blessed Sacrament with me in a *lunula*, in order to give Benediction with *ostensorium*, in the afternoon, when I go there for the purpose of instruction, which constitutes the regular service for the people on such occasions?

Resp. The canons "De Cultu SS. Eucharistiae" prohibit the carrying of the Blessed Sacrament on a journey. Canon 1265 § 3 reads: "Nemini licet sanctissimam Eucharistiam apud se retinere aut secum in itinere deferre". The "in itinere" does not, as we know, include a journey to a sick person; that is to say, for the purpose of ministering to the spiritual needs of a member of the flock. It means evidently the carrying about of the Blessed Sacrament without a special destination and as a mere convenience in possible case of demand upon the priest to administer it to the faithful. Here the danger of irreverence to the Holy Eucharist is apparent, and the wisdom of the law is plain. But where there is a praiseworthy desire on the part of the pastor to give the blessings of the Holy Eucharist with well guarded reverence to his flock, he can not be said merely to take the Blessed Sacrament on his journey, but he takes a journey to dispense the Blessing of the Sacrament, just as he does for the sick. There is no law against a priest giving Holy Communion to his people outside Mass. He may also give Benediction with the Blessed Sacrament, if the Ordinary sanction it. The

question of distance from the habitual repository does not seem to enter into the positive law that forbids a priest doing these things under the circumstances mentioned. The danger of actual irreverence to the Blessed Sacrament in taking it to and from the mission church is undoubtedly a consideration that would weigh with the Ordinary in permitting the practice, but there seems to be no law that positively forbids it.

TERRITORIAL OR NATIONAL PARISH?

Qu. A parish has grown up mainly composed of foreign Catholics, with a pastor of their own to look after them as well as all other Catholics in the city. Through the establishment of new industrial plants the Catholic population increases, and a number of English-speaking Catholics in the growing city desire to have a parish of their own, one that shall include all the English-speaking Catholics of the territory comprised within the old parish. Unless these can all belong to the new church, the number of families would be too small to justify the organization of an exclusively English-speaking congregation.

The territories of both parishes would of course be coextensive. True, Canon 216 of the new Code states distinctly that every new parish henceforth must have definite boundaries and that no parishes can be organized along national or linguistic lines. The letter of the law seems clear. On the other side, the spirit of the law has always been one of leniency toward the universal language of the country and those who speak it. Is there room for *epikeia* in interpreting the above Canon 216?

Resp. The parish in question is a "territorial" parish, although established along linguistic lines. The use of *epikeia* is involved to excuse the desired duplication of pastors and parishes within the same territorial limits. It would seem however that there is no need or warrant for using *epikeia* in the case. For Canon 216 of the Code leaves room for the formation of national or linguistic parishes by "special apostolic indult". Evidently, then, not *epikeia*, but application to the Holy See for this "special apostolic indult" is here the proper mode of procedure.

The situation is certainly an anomalous one. Propriety and a sense of the law's intent would seem to indicate that, given a territorial parish and a national parish within the same terri-

torial limits, the territorial parish should employ the vernacular of the country and not a foreign tongue. Consequently if an indult is to be sought it would seem only fitting that it should be sought for the changing of the *foreign language parish* from a territorial to a national parish status. Given the Holy See's granting of such an indult, the Ordinary of the diocese could establish the normal territorial parish regimen for the English-speaking members of the community.

L. M. M.

DECEPTION IN SECURING LIFE INSURANCE.

Qu. May I ask the favor of a solution of the following case of conscience? John Jones mentions in confession that he desires to take a life-insurance policy. He tells the priest that he fears the doctors will not accept him, as his own as well as his family history is not good. His mother and one sister died of tuberculosis; while he himself was forced to spend many months in the West fighting the dread disease. At that time he drank heavily; but when he found himself overcoming the disease, he ceased to be a heavy drinker. At one period of his life he had been placed in a sanitarium after the doctors declared he was out of his mind.

The confessor to whom John related these facts, told him to make the application for the insurance, but to be sure to give a truthful answer to every question put to him by the examiners; declaring it to be the duty of the doctors to find out the physical condition of the applicant and to pass him if his own condition was good, in spite of the discouraging family history.

John presented himself for the examination, but at the last moment his courage gave out, and he did not tell the truth. He declared that he did not know the cause of his mother's death; he concealed the fact that he had a sister who died of tuberculosis; and made no mention of his own past illness.

The examining physicians were satisfied with his physical condition and passed him.

In due time John received his policy, and on it has already paid two instalments. His conscience bothers him, however, and he desires to know where his duty lies. He does not wish to give up the policy and thereby lose the amounts he has paid in premiums, nor does he wish to leave his family unprotected; yet he does not wish to keep the policy if it is morally wrong for him to do so.

He claims that the doctors take the history of an applicant, as well as that of his parents, principally to guide them in their physical

examination, and that if the examination shows the applicant to be in fitting condition they should not and will not refuse him.

Resp. The health history of an applicant for life insurance is investigated as a precaution against possible mistakes in diagnosis by an experienced physician. It is of incidental, not of essential value in the estimation of those who are prepared to take a risk on the basis of the actual state of health of the person applying, in consideration of a fixed premium.

The applicant who knowingly conceals the truth in answering the questions proposed sins against truth, and to do so is never lawful. As to the contract which he signs, he violates justice in so far only as the facts concealed definitely affect the probable duration of the life upon which the risk is taken, after due physical examination.

That the applicant had improved from an attack of tuberculosis to such an extent that the examining physician could find no evidence of the disease sufficient to reject the application, favors the presumption of a willingness on the part of the company to take the risk. Insurance companies as a rule assume the existence of a certain reluctance on the part of applicants, who fear that an unreserved statement might prejudice their case and prevent a fair examination. This attitude of the contracting parties is evident from the clauses inserted in policies, to the effect that subsequent discovery of misstatements or reservations shall have no effect upon the continuance of the policy after the expiration of a given term calculated to attest the normal condition of the applicant's health, and showing that the accidental health history has had no deteriorating influence on the individual. Whilst therefore failure to answer the questions in such cases is a manifest wrong, it cannot be judged as an *a priori* violation of a contract which in its very nature involves a risk on the part of the company that accepts it.

Should any decided reverse set in to demonstrate that the failure of the insured to answer the required questions operated to the manifest disadvantage of the company in which he is insured, it will be his duty to make provision for deducting what may be due in equity to the company when the policy matures.

MASS WITHOUT SERVER.

Qu. For many years the Ordinary, in virtue of faculties imparted by the Holy See, has given some of his priests permission to say Mass privately without a server (*sine ministro*). May this privilege be still used, though the Ordinary, since the publication of the new Code, has received no renewal of the faculty above mentioned?

Resp. The right of bishops to permit priests to celebrate Mass without a server ceases under the new legislation, which recalls all power to grant the faculties that included this and similar privileges. But there remains the dispensation of necessity, as when a priest would have to abstain from celebrating Mass altogether unless he were dispensed from having a server. The purpose of the rubrics and kindred ordinances regarding the Holy Sacrifice is to safeguard the decorum and reverence befitting the solemn rite, but not to prevent its being offered even as a private act for the consolation of the priest who desires to give honor to God thereby. Such is the interpretation of theologians generally; and it holds good under the new legislation as under the old.

COMMUNION TO THE SICK NON-FASTING.

Qu. Is there any decree that permits religious (infirm or sick for a long time) to receive Holy Communion daily or frequently without observing the prescribed fast? I am told there is.

Resp. The new Code of Canon Law permits persons, religious or lay, who have been ill for a month and who so continue without definite prospect of early recovery, to receive Holy Communion *once or twice a week*, even after having taken medicine or some liquid nourishment. Nor is it necessary that such persons be confined to bed; they enjoy the privilege even if they are able to be up for some hours every day (S. C. Conc., 6 March, 1907). This is the only rule we know on the subject.

Criticisms and Notes.

THE CATHOLIC STUDENT'S "AIDS" TO THE STUDY OF THE BIBLE. By Hugh Pope, O.P., S.T.M., D.S.S., Late Professor of New Testament Exegesis in the Collegio Angelico, Rome. With a Preface by Cardinal Gasquet, O.S.B. Vol. II. The New Testament (The Gospels). New York, Cincinnati, Chicago: Benziger Brothers. 1918 Pp. 408.

Father Pope's first volume, which appeared in 1913, on the Old Testament, was perhaps not at once appreciated as it deserved. It was so entirely novel in its concept of a textbook of Introduction to the Bible that it was regarded as supplementary rather than fundamental. The title "Aids" helped the momentary impression. But those who have used the book since must have realized what an immense amount of simplified erudition goes into the make-up of that first volume. It satisfies on all accounts, except that it did not cover the New Testament. That lack, however, is now supplied, at least in its main outline, in the "*Aids*" to the study of the Gospels, which form the basis of the Scriptural fulfilment.

The author anticipates our judgment that this second volume should differ so largely from its predecessor. But the difference is mainly one of extent in entering upon questions of moment for the benefit of those who seek in the Bible not merely sacred history but also positive religious truth. Apart from the questions of what constitutes the Canon, and Inspiration, its nature and extent, and of the historical data that illustrate and confirm the Biblical account, the order in which Father Pope develops his theme remains the same in both volumes. The figure of the Messias, foreshadowed all through the Old Testament, is introduced by a description of the times, the scenes, the leading world activities among Jew and Gentile, that makes us understand not merely the full purpose of His coming, but the manner of His reception by the various religious and secular classes to whom the Gospel was to appeal.

Jewish life in Palestine, in the time of Christ, and a knowledge of the genius of the people and of the language in which our Lord spoke, make us more fully appreciate the value of the teaching itself. But the fact that it is all a final interpretation, the last written record and illustration in fulfilment of what precedes, as described in the Old Law and the Prophets, calls for assurance regarding the accuracy of transmission of the text in its original form. Not only is the written word of the Bible, though divinely inspired, a human and therefore essentially defective medium of manifesting what Christ

was and what He taught, but the original writing of it has suffered from being translated into tongues that are far removed from the modes of thinking and feeling, from all the experiences that influence human utterance, with which the first writers were familiar. Every language into which the original has been translated has had its periods of change that may throw doubt on the meaning of the same word in subsequent ages. All this demands the application of critical methods in interpretation. The student is to be guided by rules of grammatical, historical, and philosophical criticism, in order to enable him to make careful discriminations and examinations of objections raised by those who view the Bible with different prejudices or preconceptions. To understand these essential preliminaries for the right use of the Bible, Father Pope furnishes us the necessary material; and it is not overstating the matter from the practical standpoint of a teacher, to say that he has covered the ground to be explained with admirable exactness and completeness for the average student.

Besides the historical and critical introduction, the author undertakes the analysis of the Gospels, compares them, points out their differences, thus solving in a quite satisfying way for the honest critic what is called the Synoptic Problem. He points his analysis by the definite statement of the Catholic position as given in the authoritative decisions of the Pontifical Biblical Commission. Maps, inscriptions, and a good topical index complete a volume that marks a definite advance in supplying the student with "aids" for a conscientious and intelligent study of the New Testament.

THE PRINCIPLES OF CHRISTIAN APOLOGETICS. An Exposition of the Intellectual Basis of the Christian Religion. Specifically written for Senior Students. By the Rev. T. J. Walshe. Longmans, Green and Co., London and New York. 1919. Pp. xv—252.

To those who keep abreast with the ever-growing literature of Apologetics it may seem as though an apology were due them when one calls attention to a new book on the familiar theme. This, however, were to take a very narrow view of so vital a discipline. The defenders of the faith must have an eye on the intellectual temper of the times, in order to present the claims of religion in such a light and with such motives as will gain for them a hearing. But the restless mind of the age is like the areopagites of old, forever "seeking something new". And so those who would make themselves all things to all men, and be like Paul a debtor to the Greek and the stranger no less than to the children of the household, must be able to fit their message to the mental habits and capacities of those to whom they bear it. *Quidquid recipitur recipitur secundum modum recipientis.*

Waiving further discussion of this point, certain it is that no apology need be offered here for advocating the claims of this the newest book on Apologetics. The work speaks for itself. In some respects it is original and unique. Moreover, it addresses a rather select circle of readers, to whose needs it is especially adapted.

The author has taken a very widely comprehensive view of Apologetics. The modern mind is characteristically skeptical. It questions not only the existence of the whole supernatural order, but the very roots and ground of rational certitude. Conscious of this attitude, Father Walshe opens with a defence of objective truth, especially as it regards primary principles of thought and things. The way is thus paved for the demonstration of Theism and the refutation of the systems opposed thereto. The existence of God having been established on the grounds of reason, the nature, origin, and destiny of man are next considered. Man's religious obligations are shown to flow from his created origin, and the evidence for the fact that the human race has everywhere and always recognized the substance of this duty—howsoever varyingly many have fulfilled it—is next deduced from the history of religions.

Thus far the author's line of argument is confined to natural religion. The rational foundations of the supernatural order being laid firm and the relations of reason to faith made clear, the *a priori* possibility, the necessity, and the fact of revelation come up logically for elucidation. Finally, the divine origin and character of the Christian revelation and religion are vindicated.

Such, in brief, is the outline of the work. Needless to say, our sketch furnishes no more than a suggestion. In the text itself it is filled in with a wealth of argument and illustration drawn from the domains of philosophy, old and new, the physical sciences and historical research. It is this material, borrowed from the several rational disciplines, that gives a special character, value, and interest to the author's defence of faith and to his work a rank of honor in the literature of what the French call *Apologétique scientifique*.

The book is intended in the first place for senior students (though, since it occupies a place among the distinguished associates of the Westminster Library, it interests no less the clergy), the author rightly deeming that, if such students are called upon to unravel the intricacies of the Differential and Integral Calculus set for B.A. and B.Sc. degrees, it is not too much to expect that the metaphysical principles which are the support of Natural and Supernatural Religion should have some share of their attention (p. viii).

It need hardly be said that no class of readers will be so benefited by the book as students in our Catholic colleges, unless it be those who are attending secular institutions. Never more than to-day do

our Catholic young men and women need to be grounded in the rational foundations of their faith. This thesis needs no argumentation. Experience, and that not altogether heartening, sufficiently confirms it. Now there is probably no single volume from which Catholic youth can derive a more comprehensive and a better reasoned-out exposition of the *praeambulae fidei* than the one before us. The work is designed as a textbook. It is therefore didactic in method, precise in statement, and concise in style. On the other hand, it bears the limitations of these virtues. It is, perhaps, too concise and synoptical. Here and there it is unclear, and while the author has aimed at being untechnical, he has not always succeeded in his proposal. The book consequently throws a good deal of work on the teacher, and, especially in its scientific, geological and archeological portions, may carry him beyond his depth. On the other hand, the stimulus to independent study which this feature will afford may prove a counterbalancing advantage both to teacher and pupil.

In conclusion, we might call attention to a few oversights that could be corrected in a future revision. The "ether vibrations" spoken of in connexion with the theory of sound on page 10, should probably be "aerial" or "atmospheric" vibrations. In the scholastic axiom on page 85, "Summum bonum est sui diffusivum", the adjective *summum* is superfluous. Self-diffusiveness is a property of every good, and not only of the supreme.

At page 148 we read that "only five millions of the thirty odd millions of France are even nominal Catholics". The numbers are much too small. As a fact, of the forty millions which formed the French population before the war, about three-fourths were at least nominally Catholic.

MEXICO UNDER CARRANZA. A Lawyer's Indictment of the Crowning Infamy of Four Hundred Years of Misrule. By Thomas Edward Gibbon. Garden City, New York: Doubleday, Page & Company. 1919. Pp. 220.

People who are perplexed by the political situation in Mexico—and who are not?—will have some, perhaps most, of the darkness dispelled if they read *Mexico Under Carranza.* Mr. Gibbon brings to the study of the conditions prevailing in that country considerable personal experience of its unhappy state, experience which he has confirmed and augmented by an abundance of testimony gathered from reliable witnesses. Being a lawyer, he knows how to marshal his facts and arguments in a way that makes them plain and convincing to any intelligent reader. The questions to which Mr. Gibbon offers answers are these:

1. How are the people of Mexico faring under Carranza?
2. What is the character of the Carranza administration?
3. Are our relations with the present Mexican government satisfactory or otherwise?
4. How have Americans resident in Mexico been treated?
5. What are the facts about investments of Americans and other aliens and what relation have these investments borne to the country's economic welfare?
6. How have the Carranzistas treated these investments?
7. What is the underlying cause of the woes that have beset the Mexican people since they began experimenting with self-government nearly a century ago?
8. Is there a remedy for these evils? Any hope for the future?

The religious question, it will be noticed, is not comprised in the foregoing list, the author being concerned chiefly with the political, social, intellectual, and industrial problems. Incidentally, however, he points to the religious pledges made to our government by Carranza and ruthlessly violated by him. Everybody knows that General Carranza, as the head of what he and his followers had denominated the "Constitutional Party of Mexico", repeatedly pledged his word that as soon as he was established in the City of Mexico he would issue a call for the election of a Congress. The record shows that he did nothing of the kind. On the contrary, as soon as he found himself in control of the city in the summer of 1914, he declared a "preconstitutional period", setting aside the constitution he had claimed he fought to restore, and in the fall of 1915 he issued a call for a constitutional convention whose functions it should be to enact for Mexico a constitution *de novo* in complete disregard of the constitution of 1857, to which he and his adherents had pledged unlimited fealty in communications addressed to our country and to the world.

Perhaps the letter addressed by Carranza through his Secretary, Mr. Arredondo, to our Government, is not so widely known as it ought to be and may, therefore, be quoted here in connexion with the subjoined section of the Carranza constitution:

MY DEAR MR. LANSING:

Complying with your Excellency's request asking me what is the attitude of the Constitutionalist government in regard to the Catholic Church in Mexico, I have the honor to say that, inasmuch as the reëstablishment of peace within order and law is the purpose of the government of Mr. Venustiano Carranza, to the end that all the inhabitants of Mexico without exception, whether nationals or foreigners, may equally enjoy the benefits of true justice, and hence take interest in coöperating to the support of the government, *the laws of reform, which guarantee individual worship according to everyone's conscience, shall be strictly observed.* Therefore the Constitutionalist government will respect

everybody's life, property, and religious beliefs without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the Constitution of the Republic. . . .

E. ARREDONDO.

The pledge conveyed by this letter was undoubtedly accepted as satisfactory by our Secretary of State and by our President, when, following its receipt, he recognized the Carranza power as the *de facto* government of Mexico. This, like all other pledges made by the Carranza party, was violated by the new constitution. Section II of Article 27 of this document provides:

The religious institutions, known as churches, irrespective of creed, shall in no case have legal capacity to acquire, hold, or administer real property or loans made upon such real property; *all such real property, or loans, as may be at present held by the said religious institutions, either on their own behalf or through third parties, shall vest in the nation,* and anyone shall have the right to denounce properties so held. Presumptive proof shall be sufficient to declare the denunciation well founded. Places of public worship are the property of the nation, as represented by the federal government, which shall determine which of them shall be continued to be devoted to their present purposes. Episcopal residences, rectories, seminaries, orphan asylums, or collegiate establishments of religious institutions, convents or any other buildings built or designed for the administration, propaganda, or teaching of the tenets of any religious creed, shall forthwith vest, as of full right, directly in the nation, to be used exclusively for the public services of the federation of the states, within their respective jurisdictions. All places of public worship which shall later be erected shall be the property of the nation.

In Article 130 of the new constitution, the following appears:

The state legislatures shall have the exclusive power of determining the maximum number of ministers of religious creeds according to the needs of each locality.

Only a Mexican by birth shall be the minister of any religious creed in Mexico.

No minister of religious creeds shall, either in public or private meetings, or in acts of worship or religious propaganda, criticize the fundamental laws of the country, the authorities in particular, or the government in general; *they shall have no vote or be eligible to office, nor shall they be entitled to assemble for political purposes.*

But, as was noticed above, the present book is concerned only incidentally with the religious problem in Mexico. Its principal subject is the material status of the people under the Carranza régime. In a sentence Mr. Gibbon sums up the condition of the Mexicans for the last four years as "an unbroken crescendo of accumulating woes. Carranza and his adherents have destroyed the material prosperity of the country; have robbed the people, to whom that prosperity was due, of hundreds of millions of dollars; have reduced hundreds of thousands of their countrymen, once happy and contented workers in great industrial enterprises, to starvation; have dragged Mexico down to a depth of degradation and misery without a parallel even in the gloomy history of that unhappy country."

Every item of this charge is substantiated by unimpeachable testimony, the more important documents being furnished by the Red Cross representatives in Mexico, and are to be found in the State Department, Washington.

People who have gained their knowledge of Mexican affairs simply from the daily press and those especially who have accepted naively the white-washed stories provided in the pamphlets sent forth from a certain New York bureau by the Carranzistan propaganda will have their eyes opened as never before if they turn to the documentary history summed up by Mr. Gibbon. Probably nowhere else will they find the late history of our southern neighbor told with such evidences of veracity or portrayed in a perspective so life-like.

DE CENSURIS, juxta Codicem Juris Canonici. Auctore Felice M. Cappello, S.J. Augustae Taurinorum, ex officina Eq. Petri Marietti, Editoris. 1919. Pp. 207.

The reader who is familiar with Father Cappello's volume entitled *Institutiones Juris Publici Ecclesiastici*, published just before the outbreak of the war, will readily confide in the soundness of judgment and accuracy of statement and reference that distinguish his studies in the field of canon and civil law.

The present treatise is divided into two parts: *De Censuris in Genere et in Specie.* The former deals with the nature, subject, and cause of Censures; with the conditions required to make their infliction effective; their different forms, reservations, and suspension by reason of appeals; finally, with the modes of absolving in general and in particular cases. The second part treats of Excommunication in general, and *latae sententiae*, of Interdict, and Suspension. The Appendix discusses the Censures comprised in the Constitution of Pius X *Vacante Sede Apostolica.*

The author does not claim originality. The authorities he cites are the classics of the past and their chief interpreters among moderns. Suarez, Bonacina, Devoti, Cavagnis, Tarquini, Lega, Noldin, and Wernz are accepted standard-bearers in this field. Nevertheless he discriminates, for reasons that appeal to practical sense, and sets aside occasionally a view theoretically correct yet which may easily result in defeating the moral purpose of the law. Thus, speaking of the much-discussed censure against "procurantes abortum", our author declares as free from it the physician, though Father Cappello does not absolve him from sin in the matter. As to the further question, whether a person who under the dread of the consequences of childbirth deliberately takes the means to procure abortion and then regrets having done so, incurs the censure, he sides with St. Alphonsus in favor of the negative opinion. Other writers, however,

such as Ballerini, Gury, and Noldin, hold that the censure is incurred in this case, because the action that tends directly to the *effectus secutus* contemplated in the censure has been placed by the person. Our author admits the logic of Ballerini's reasoning, which he thinks is theoretically right. Nevertheless, "cum versemur in odiosis, in praxi aliam sententiam tuto retineri posse arbitramur". He shows similarly independent judgment in questions of alienation of church property, simony, and cases "specialissimo modo Sedi Apostolicae reservatis". In regard to parents or guardians who fall under the excommunication reserved to the Ordinary because they send their children deliberately to be educated in the Protestant faith, the question whether a parent who was baptized as a Catholic but was brought up as a Protestant, incurs the censure, the author decides in the negative; whereas a person validly baptized as a Protestant but educated in the Catholic religion would, if he educated his children as Protestants, incur the censure. The decisions all through the volume show a rare conscientiousness combined with sound judgment in the interpretation of the spirit as well as the letter of the law. This feature alone assigns to Cappello's *De Censuris* a place among the best treatises on the subject.

Literary Chat.

Tractatus Dogmatico-Moralis: De Sacramentis in Genere—De Baptismo et Confirmatione, by Prof. Aloysius de Smet, S.T.L., which was published in 1915, has, owing to the critical days of the war, hardly received the attention it deserves as a solidly erudite contribution to the already rich literature on sacramental theology. With the inserted "Addenda et Mutanda juxta Codicem Juris Canonici" it furnishes a text that will be profitably consulted in the classroom as well as for general pastoral information. The volume is especially noteworthy for the copious references to patristic and scholarly sources. (Bruges: Car. Beyaert.)

The Official Catholic Directory for 1919 appeared in June. War and labor conditions are made responsible for this unusual delay in the publication date. The disorders that caused the late issue of the annual also affected the reports, if we may judge from the fact that nearly one-half of our hundred and eleven dioceses failed to report changes in their population statistics. Our gains during 1918 altogether did not reach one hundred and fifty thousand souls; losses must have exceeded this number.

The *Directory* is up to its usual high standard. In view of the yearly meeting of our Bishops hereafter, it may be expected that the publication will be ready regularly at the beginning of the year, whatever may be the status of the reports at that time. (P. J. Kenedy & Sons.)

The psychology of religion has not been viewed with particular favor by Catholic theologians, as they saw in it an attempt to deprive religion of its intellectual and objective elements and to reduce it to a social function. But, of late, there has been a change of attitude with regard to this matter, since it has been discovered that the psychological analysis of religious phenomena and experiences may well be utilized in the interests of true religion. Much has been done along the

line of individual religious psychology, which takes up such interesting problems as the genesis of faith, the mental processes leading to conversion, the causes of unbelief and the recasting of apologetics in answer to the subjective tendencies of the age. M. Joseph Huby (*La Conversion*, Paris, G. Beauchesne) presents an untechnical study of conversion in its subjective aspects. Following the lead of William James, he draws his data from the personal accounts of famous converts. Though brief, the study is very scholarly and instructive. It will be very helpful to those who have to do with seekers after the truth, especially of the educated type. In many cases the great difficulty is to find an avenue of approach to the inner citadel of the soul; here we learn that almost any human interest may be used as a point of leverage to dislodge the mind from its stronghold of prejudice and to raise it to vantage points that afford a free outlook on the issues involved. The treatment of the subject is exceptionally clear, and the illustrations are well chosen.

Many insidious influences are at work to undermine the Christian family and to lower the standards of the ethics of marriage. Unfortunately, the unholy proposals made on the plea of human liberty and the right to happiness are finding but too willing ears. A defence of the traditional ideals, therefore, is a very timely and much needed work. We are glad that it has been undertaken and carried out in splendid fashion by one who brings to the delicate task both sound scholarship, great earnestness and, what is of first importance in this matter, exquisite tact. The Rev. Pierre Castillon, S.J. (*Autour du Mariage. Trois Problèmes Moraux*, Paris, G. Beauchesne) has handled the question with consummate skill. Though sufficiently outspoken, where frankness is required, he yet knows the value of reticence, counseled by the Apostle. Under the three headings, Marriage or Chastity, Marriage or Free Love, and Indissoluble Marriage or Divorce, he sets forth the Christian conception of the married and unmarried state and of their respective duties. He has no difficulty in proving that the Christian principles are in profound accord with the better instincts of human nature, that they make for the true liberation of the individual and the richer and larger life, and that only where they are realized the highest forms of civilization and the welfare of society can be achieved. The book strikes an inspiring note, and it should be pondered by educators and statesmen, who can make or unmake the happiness of the coming generation.

We have been living at such a high pitch of intensity and become familiar with such extraordinary happenings, that our capacity of being stirred and thrilled is almost blunted. Yet *Le Drame de Senlis* (Par Baron André de Maricourt, Paris, Bloud et Gay) will arouse our dramatic instincts and make the heart palpitate with keen interest and sympathy. Here is the very essence of drama and tragedy, staged on an impressive scale and rushing along with breathless speed. The whole population of a village passing through the agony of a hostile occupation; the terrible vicissitudes of war, as they affect the peaceful inhabitants of a beautiful town, from the outset drawn into the vortex of events; their hopes, their despair, their inconquerable trust, and, finally, the liberation from the crushing heel of the invader; this told in a simple fashion with no attempt at pose, is the content of the absorbingly interesting volume. Fiction is pale in presence of truth.

A good collection of discourses at the occasion of religious professions and similar ceremonies may prove a boon to many who are called upon to preach at such functions. Everything necessary will be found in the substantial volume edited by the Rev. C. Millot, bearing the title *La Vie Religieuse* (Choix de Discours de Vêtures et de Professions. Paris: P. Téqui). The selection has been made with a fine sense of discernment and gives evidence of practical good judgment and of a high standard of taste. When we see among those represented the names of Monsabré, Bougaud, and Gibier, we need no further guarantee and recommendation.

Every phase of patriotism is treated in the two solid volumes, containing sermons and lectures from the pens of Monsignor Ginisty, Bishop of Verdun, and Monsignor Gibier, Bishop of Versailles (*Verdun. Paroles de*

Guerre, 1914-1918; Les Temps Nouveaux, 1914-1918. Paris: P. Téqui). The variety of topics is astounding, the more so as these devoted pastors of their sorely-tried flocks were engaged in practical relief work during that terrible agony of four years. It just shows the inherent possibilities of human nature and the resiliency of the mind under the stress and strain of extraordinary circumstances. In every respect, these bishops have risen to the occasion and never, for a moment, hesitated to condemn the wrong and to comfort the faithful. Apostolic frankness and genuine heroism are reflected on every page.

An ecclesiastical seminary in captivity may be justly regarded as unique. At Munster and Limburg, a zealous French abbé gathered about him the young Frenchmen whose seminary course had been interrupted by the war and who had fallen into the hands of the Germans. Naturally the equipment at the disposal of the heroic founder of this remarkable institution was very scanty, and the vexations to which he and his seminarians were subjected were many. In spite of opposition from various quarters and of other discouraging circumstances, the training for the holy priesthood went on, and, whilst on enemy soil, an ordination took place and a first holy Mass was celebrated in the prisoners' camp. Surely, this work gives testimony of an indomitabe energy and of great resourcefulness on the part of the French character. This does not surprise us, for we know that the French seminarian possesses in him the stuff from which missionaries and martyrs are made. No better reading matter could be suggested for seminarians and young priests than is contained in the neat little volume, describing the pathetic and wonderful experiences of this small band of seminarians that remained true to their vocation in face of such tremendous odds and superhuman difficulties (*Le Seminaire N. D. de la Merci à Munster et Limbourg.* Histoire d'un Seminaire de prisonniers français en captivité pendant la guerre 1914-1918. Par R. P. Rocherau. Paris: P. Téqui).

Much has been said in this REVIEW concerning our clerical retreats. Priestly writers as well as readers have felt that all the virtue, possibly, or even easily, deducible therefrom is not derived from those times of hallowed retirement, and the fault has been traced now to the master, now to the exercitant, and again to circumstances or conditions. The failure or shortage, it is obvious to say, may have more than one source, but the probabilities are that the main cause lies in the will, or the lack of good will, in the one who enters upon the retreat—the exercitant, as St. Ignatius calls him. Given fairly normal conditions of place, a man who really wants to make a retreat can make one.

Supposing the good will and the steadfast determination—which is an essential property thereof — it goes without saying that the more intelligent and comprehensive one's conception of the philosophy of a retreat, the more earnest will be one's determination to make the most of the opportunity. From this point of view, Father Lattey's paper in the June issue of the *Catholic World* entitled "The Christ of Experience" could be used to advantage by any one contemplating a retreat. Very lucidly and very happily the writer parallels the spirit of the *Exegesis* with the heart of the Gospels and shows the identity of purpose actuating both, i. e. union with God through the Mediator and exemplar, Christ Jesus, a union to be effected through repentance, the cross, prayer, and love. This may be a commonplace, but Father Lattey gives it actuality.

It is a pleasure to call attention here to the thoughtful and timely article on the "American Idea" by Dr. Gaillard Hunt, which holds deservedly the place of honor in the same issue of our esteemed contemporary. The "Idea" with which the paper deals is the fundamental position taken by the framers of our National Constitution, that every individual possesses certain national rights which are prior to and above civil law. Of these rights the Constitution is the guarantee and safeguard—being, therefore, a bill of rights, and yet something more, for it places those rights under a special and independent guardianship, the judiciary.

In two respects Dr. Hunt shows the American Idea to be original and indeed unique. First, it withholds in-

dividual rights and liberties from the absolute power or majorities and, protecting them by constitutional guarantees, prevents them from being overthrown by mere majority legislation. Life, liberty, and property cannot be taken away except by judicial process acting under the fundamental law.

It is well to notice this in view of the rising tide of Socialism, an economical and political movement which, should it gain a plural ascendancy, would at once sweep away the rights of property guaranteed by the fundamental law. The doctrine of the absolute sovereignty of the people (of which we hear so much of late) operating through an absolute majority is as pernicious as the doctrine of absolute individual authority. "The divine right to rule rests no more with a number of people than it rests with one person."

A brochure of three score pages entitled *The Theistic Social Ideal or The Distributive State* contains some fruitful suggestions pertinent to the social question. Not unrestrained individualism, not collectivism, but a wider distribution of wealth amongst the masses is the chief remedy proposed. The author, the Rev. Patrick Casey, M.A., a Professor of Sociology, suggests two general means whereby the abnormal concentration of wealth may be lessened and property more widely diffused: 1. purchase out of taxation; 2. legislation. Legislation, he holds, should: (a) entrench the man of small property in his property rights; (b) put a premium on small savings; (c) change existing methods governing the flotation of new companies; (d) restrict abuses in the now existing companies. These, of course, are ineffectual generalities unless applied to concrete cases. Within the limits of his booklet Father Casey makes some applications. His ideas are worth while, and for this very reason it may be hoped that in a future edition he will express them more accurately, and, if we may say so, smoothly. The book bears the *imprimatur* of Archbishop Messmer. It is published by Diederich-Schaefer Company, Milwaukee, Wis.

The English Catholic Truth Society seems not to have had its productivity or its zeal abated by the war. It still keeps multiplying those winged leaflets and pamphlets which have come to be one of the most fruitful transmitters of Catholic light and heat to the present generation. Amongst the recent numbers is a thoughtful little paper on the *Faith of To-Morrow: Catholic or Pagan?* Mr. Leo Ward, the writer, whilst alive to the signs of a reverting paganism, recognizes certain indications of a dispersing and spreading of Catholic ideals. Amongst them he mentions the rediscovery of the Middle Ages by modern scholarship. Many outside the Church he finds are seeking inspiration from ancient Catholic art and from the social guilds of Catholic times — the "Guild" idea having spread with quite extraordinary rapidity.

A scholarly, yet withal a peculiar, little tractate published by the same Society, is *The Miraculous Birth of Our Lord*, by Herbert E. Hall, M.A. There are also several neat brochures on the Church. One of exceptional value is entitled *Our Common Christianity*, in which the writer in a clever though kindly spirit exposes the complete *otherness*, the specific difference between Catholicism and the various sectarian bodies.

Missionary Hymns, issued likewise by the Catholic Truth Society, is a tribute to the culture and enlightened zeal of the noble band of Catholic lay women who in England are laboring so earnestly for the Foreign Missions. The hymns by Evelyn Thomas carry the missionary idea, simply and naturally. The musical setting by Annie D. Scott is effective and easily within the compass of the average voice and talent.

Emmanuel, both in its May and June issues, has called attention to the important Convention of the Priests' Eucharistic League to be held at Notre Dame University on the 5, 6, 7 August. This gathering of priests in Eucharistic conference is well calculated to renew interest in the Association of Priest Adorers, and increases the League's vitality and usefulness. It is likewise expected that many new members will be enrolled. Adequate arrangements have been made for a large attendance of priests. The complete program of the Convention will be found in the July number of *Emmanuel*.

Books Received.

ST. THOMAS AQUINAS AND MEDIEVAL PHILOSOPHY. By D. J. Kennedy, O.P. The Encyclopedia Press, Inc., New York. 1919. Pp. 129.

AVE MARIA. The Angelical Salutation. By L. A. Dobbelsteen, O. Praem. Op. 48. St. Norbert College, De Pere, Wis. 1919. Pp. 5. Price, $0.60.

THE PRINCIPLES OF CHRISTIAN APOLOGETICS. An Exposition of the Intellectual Basis of the Christian Religion. Specially written for Senior Students. By the Rev. T. J. Walshe. (*The Westminster Library.* A Series of Manuals for Catholic Priests and Students. Edited by the Right Rev. Bernard Ward, Bishop of Brentwood, and the Rev. Herbert Thurston, S.J.) Longmans, Green & Co., New York and London. 1919. Pp. xv—252. Price, $2.25 *net.*

TRACTATUS DOGMATICO-MORALIS DE SACRAMENTIS IN GENERE. De Baptismo et Confirmatione ad Norman Novi Iuris Canonici. Auctore Aloysio de Smet, S.T.L., Eccl. Cath. Brug. Canonico ad Honores, in Majori Seminario Brugensi Theologiae Professore. Brugis: Car. Beyaert. 1915. Pp. xix—355. Pretium, 6 *fr.*

OUR OWN SAINT RITA. A Life of the Saint of the Impossible. By the Rev. M. J. Corcoran, O.S.A. Benziger Brothers, New York, Cincinnati, Chicago. 1919. Pp. 187. Price, $1.00 *net.*

THE THEISTIC SOCIAL IDEAL, OR THE DISTRIBUTIVE STATE. By the Rev. Patrick Casey, M.A., Professor of Sociology. Diederich-Schaefer Co., Milwaukee, Wis. 1919. Pp. 68.

THE LITTLE CRUSADERS. A Drama of the Children's Crusade. By Katherine Brégy, author of *The Poet's Chantry*, Editor of the Catholic Theatre Movement's *Juvenile Play Catalogue.* Peter Reilly, Philadelphia. 1919. Pp. 48.

POCKET PRAYER-BOOK. With the Epistles and Gospels for the Sundays and Holy-Days. Benziger Brothers, New York Cincinnati, Chicago. 1919. Pp. 158.

IRELAND'S FAIRY LORE. By the Rev. Michael P. Mahon. Thomas J. Flynn & Co., Boston. 1919. Pp. xv—219. Price, $2.00 *net.*

SANTA RITA. Drammo Sacro. P. Aurelio Palmieri, O.S.A. Firenze: Libreria Editrice Fiorentina. 1919. Pp. 93.

THE NEW METHOD OF RELIGIOUS INSTRUCTION. By the Rev. Joseph F. Jacobs, Ph. D., Our Mother of Good Counsel Church, Blasdell, N. Y. 1919. Pp. 46.

AUTOUR DU MARIAGE: TROIS PROBLÈMES MORAUX. Par Pierre Castillon, S.J., Professeur de Théologie Morale. Gabriel Beauchesne, Paris. 1918. Pp. 93. Prix, *franco*, 2 *fr.* (majoration comprise).

LA CONVERSION. Par Joseph Huby, Rédacteur aux *Études*, Secrétaire des *Recherches de Science Religieuse.* Gabriel Beauchesne, Paris. 1919. Pp. 121. Prix, *franco*, 2 *fr.* 35 (majoration comprise).

L'ÉGLISE. Constitution—Droit Public. Par J.-Louis Demeuran, Docteur en Droit Canonique. Gabriel Beauchesne, Paris. 1914. Pp. xxviii—347. Prix, *franco*, 5 *fr.* (majoration comprise).

CATHOLIC TRUTH SOCIETY, Penny Pamphlets: *The Conversion of St. Augustine* (C 202). *Liberal Christianity and its Alternative* (C 203). By Leo Ward. *Why Catholics go to Confession* (Do 64). By G. Elliot Anstruther. *Devotion to Mary* (Do 65). By G. Elliot Anstruther. *The Resurrection* (D 209). By Fr. Bede Jarrett, O.P. Catholic Truth Society, London. Pp. 12 each. Price, 1*d.* each.

A HISTORY OF THE UNITED STATES. By Cecil Chesterton. With an Introduction by Gilbert K. Chesterton. George H. Doran Co., New York. 1919. Pp. 333. Price, $2.50 *net.*

SECOND MARRIAGE. By Viola Meynell, author of *Narcissus, Modern Lovers,* etc. George H. Doran Co., New York. Pp. 380. Price, $1.50 *net.*